

# IMPROVEMENT ERA.

Organ of Young Men's Mutual Improvement Associations.

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EDWARD H. ANDERSON,  
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# IMPROVEMENT ERA.

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## CONTINUITY OF THE KINGDOM OF GOD ON EARTH.

BY ELDER JOHN NICHOLSON.

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This subject was brought out in notes nine and ten of the Mutual Improvement Manual for 1900-1901. After a lapse of about two years, questions relating to it continue to be forwarded to the IMPROVEMENT ERA for reply. One such has been referred to the writer.

The chief quandary seems to arise from the fact that the Prophet Joseph Smith said that the kingdom of God had been on the earth continuously from the beginning.

Here are some of his statements:

Whenever there was a righteous man on the earth unto whom God revealed his word and gave power and authority to administer in his name, and where there is a priest of God—a minister who has power to administer in the ordinances of the gospel and officiate in the priesthood of God—there is the kingdom of God.—Note 9.

Some say the kingdom of God was not set up until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; *but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time.*

\* \* \* What constitutes the kingdom of God? *Where there is a prophet, a priest, or a righteous man unto whom God gives his oracles, there is the kingdom of God.*—Note 10.

The writer of this takes it for granted that the Prophet Joseph's statements are true. He also assumes that the evidence of the correctness of this view is clear.

The reader is invited to peruse verses 5, 6, 8 and 9 of the first chapter of Luke, which embody, in effect, the following statements: Zacharias, the father of John the Baptist, was a direct descendant of Aaron, and a priest of the course of Abia. He and his wife were both righteous before God, "walking in all the commandments and ordinances of the Lord blameless." Zacharias "executed the priest's office before God in the order of his course." It was his lot to burn incense when he went into the temple of the Lord.

This righteous man being a priest to whom God gave his oracles, "there was," according to the Prophet, "the kingdom of God."

For information concerning the priestly heritage of the sons of Aaron, see Chronicles, twenty-fourth chapter; likewise Nehemiah, twelfth chapter.

It will thus be observed that the authority and oracles of God were on the earth, running the line backward, from John the Baptist to Aaron.

One of the revelations of God, given through the Prophet Joseph, shows that the priesthood extended, in an unbroken line, from Moses to Adam:

And the sons of Moses, according to the holy priesthood which he received under the hand of his father-in-law, Jethro;

And Jethro received it under the hand of Caleb;

And Caleb received it under the hand of Elihu;

And Elihu under the hand of Jeremy:

And Jeremy under the hand of Gad;

And Gad under the hand of Esaias;

And Esaias received it under the hand of God.

Esaias also lived in the days of Abraham, and was blessed of him—

Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his father, even till Noah;

And from Noah till Enoch, through the lineage of their fathers;

And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the command of God, by the hand of his father Adam, who was the first man.



Which priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years.—Book of Doctrine and Covenants, 84th section, verses 6 to 17 (inclusive).

It is now necessary to make the line complete by showing that the oracles of God have continued on the earth from the day of Christ and will continue until he shall come in his glory:

And the Lord said unto me, John, my beloved, what desirest thou? For if ye shall ask, what you will it shall be granted unto you.

And I said unto him, Lord give unto me power over death, that I may live and bring souls unto thee.

And the Lord said unto me, Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindred, tongues and people.—Sec. 7, Book of Doctrine and Covenants.

It is also stated, in the same revelation, that the Lord, speaking to Peter, in relation to John, said:

He shall minister for those who shall be heirs of salvation who dwell on the earth.

Three of the Nephite disciples, on this continent, were, by the Savior, in response to their desires, given privileges similar to those bestowed upon John.

One of the great functions of these representatives of God is "to minister for those who shall be heirs of salvation, who dwell on the earth." It appears, in this connection, that those who are heirs of redemption and sanctification exist throughout the generations of men. On this subject the Lord, through the Prophet Joseph, said:

Thus saith the voice of the Lord unto me, saying: All who have died without a knowledge of the Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord will judge all men according to their works, according to the desire of their hearts. And I also beheld all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven.

From the beginning of the world there has been a continuous contest between Christ and Satan for the possession of man.

This will continue until the master anarchist shall be driven from the earth. It is not presumable that God would, at any period, relinquish this planet to the unchallenged possession of the enemy.

With exceedingly limited exceptions, the course of the Eternal Father has been to represent himself in this sphere by men clothed with his divine authority. That he holds these representatives as sacred, is evident in his dealings with mankind. They act by His authority and when men reject them, they reject him.

This principle is forcibly expressed by Christ:

He that receiveth you, receiveth me; and he who receiveth me receiveth my father.—Matt.10:40.

It being clear that there has been "A prophet, a priest or a righteous man unto whom God has given his oracles," on the earth from the beginning, and will be until the coming of Christ, surely the kingdom of God has, in that way and form, been perpetuated from the beginning, according to the statement of the Lord through the Prophet Joseph:

The kingdom of God was set up on the earth from the days of Adam to the present time.

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## THE WORD OF WISDOM.

[*For the Improvement Era.*]

---

BY J. L. TOWNSEND, OF PAYSON, UTAH.

---

Ho, for the joy of living! and feeling the heart-pulse thrill,  
     All its currents rife  
     With the wine of life,  
 And the vigor of mind and will!

Ho, for the joy of being! and feeling renewed in health,  
     Till our work we plan  
     In the strength of man,  
 As we taste of the sweets of wealth!

Ho, for the joy of eating the food that will health recall,  
Till the bread we need  
And the drink decreed  
Is elixir of life for all !

Ho, for the joy of learning! and plan of a perfect goal,  
Where the joyous mind  
Shall forever find  
All the gifts of a perfect soul !

And this is the WORD OF WISDOM—To let our God define  
Just what we shall choose,  
And how we shall use  
Of the fruits of the field and vine !

And this is the WORD OF WISDOM—To let our God decree  
All the social laws  
Of his holy cause,  
Till a man is a freeman, free !

Free from the vice of heritage and habits that dwarf the brain,  
And free from the ban  
That is cursing man  
In the shadows of loss and gain !

Free from the cursed customs that measure a man by pelf,  
And free from the throes  
Of penury's woes,  
In the struggle of self for self !

Ho, for the good time coming ! Wisdom shall have her school;  
With a life divine  
Shall our children shine  
In the light of her golden rule !

"Their youth renewed like the eagles," soaring to heights above,  
While centuries span  
The life of a man  
In the Order of Life and Love !

Then keep ye the WORD OF WISDOM, gaining the power that heals—  
Renewing thy youth  
From fountains of truth,  
That God to the saint reveals !

## AT TWILIGHT.

BY GEORGE E. BLAIR.

---

It was in the beginning of things. The father had brought his family to the edge of the great desert, with other outcasts, and there had paused, and begun the reclaiming and réhabilitation of the land. He had built his cabins, helped construct the irrigation ditches that brought the life-giving waters, fought crickets and grasshoppers; he grew weary of alkali, saw the sun beat down upon the earth until it cracked with heat; saw the creeks dry up when the snows failed to fall in the winter months; hauled little, half-grown logs from the canyons to build houses, sheds, granaries and corrals; saw the trees planted around the house grow yellow, fade and die; saw nature repelling the intrusion of the settler,—yet his heart did not faint. Now he was beginning to enjoy life a little with his family around him.

“If you had less alkali and more black soil, less sun and more rain, and the pesky crickets and grasshoppers would stay away, you’d have a tol’able fair country,” said a California emigrant who had stopped to water his team.

“I guess the Lord knew what he was about when he set us down here,” replied the pioneer.

“Well, maybe he did, and then ag’in, maybe he didn’t. Maybe he wasn’t mixin’ in,” said the emigrant.

“Yes, he was,” said the pioneer. Then he came near unto the stranger and looked him calmly in the eye. “You see, stranger, there are some things in our inner consciousness that we know, and cannot hide.” The emigrant nodded. “You don’t need to tell me this is a hard country. Sage brush, and alkali, and crickets are discouraging enough to make a man’s heart sick unto death. And

I know what death means. But there is a faith that upholds and sustains us; and that faith is stronger than death; aye, it conquers death. Those who possess it count as dross the riches and pleasures of this life that so many covet, and are content to toil through endless discouragements to obtain the pearl of great price—eternal life in the kingdom of our Christ. I am one of those who, seeking truth and finding it, am content to suffer for its sake.”

The pioneer looked afar off, and his eyes had the look of one who communes with celestial messengers.

The emigrant slowly mounted to his wagon seat, and drove on. There was no cause for words. Before such faith he could only wonder. It was not given to him.

The old pioneer went into the house, where his wife was setting the supper on the table.

“Where’s Will?” said she.

“He’s down in the field yet, mother; but he ought to be here in a little while. He’s shocking the last five acres o’ wheat.”

“Anne went over to Sister Prescott’s,” said the wife. “She’s been feelin’ poorly lately, and Anne took her over some o’ that currant jell. She told Anne she just doted on that currant jell, an’ her currants hain’t done very well this year.”

“Jes’ like Anne,” said the pioneer.

“Well, supper’s set,” said the wife, as she sat down by the little back window.

The pioneer sat down by her. “Well, mother,” he said, “we’ve only got the two lambs left out o’ the whole flock. I hope they will stay in the fold for a while. It will be a comfort to help them and have them near us. The others are in the far country.”

“Anne seems uncommonly taken up with that young Canfield,” said the wife.

“Well, his father’s a good man. I’ve known Hyrum Canfield, boy and man, for over fifty years. He helped bury little Mary on the Platte river, and he made a headboard for her and wrote her name on it. I’ll not forget Hyrum. That was a great trial, mother.”

The little bent figure of the pioneer’s wife, stooped more than ever; and down the patient face streamed the pent-up tears. She

took his hand, and in the silence, the memory of the past stood before them, clothed in the sere garments of the angel of sorrows. How their thoughts traveled backward over the weary road, and centered on a spot of ground marked by the little headboard, but oh, how lonely, standing there on the great plains, and so far, far away !

"Do you remember, William," said the wife, in a choking voice, "how she held my hand, and said, 'How fast the river's running, mama, and the water's so awful dark. Hold me tight.' I held her on my breast. Pretty soon she said, 'I've crossed the river, mama, and there's flowers, and grass, and trees and birds. I'm not afraid now, mama, dear;' and then she kissed me, and then——" She bent her head upon her hands and wept.

"I never see a flower, or bird, but what I think of her. Her angel hands have helped to keep us in the path of righteousness. And the others, too, their little faces come before me. They were all so little when they went. But the angels ferried them across the river, and took them to where the flowers and grass are growing and the birds are singin' all day long."

"It was God's will," said the wife. They sat silent for a while. Presently she spoke: "I believe Anne will leave us soon."

"What do you mean? Not get married?"

"Yes; Joey Canfield's comin' over to see you about it in a day or two."

The pioneer bent his head and remained lost in thought for a few minutes.

"Well," he said at last, with an effort, "I can't say no, but it will be hard to part with her."

"It's the way of life."

"Yes, its the way of life."

Will and Anne came in together. "I found her talking to Joe Canfield down by Sister Procter's," said Will, "and brought her home. Father, that last five acres is pretty heavy wheat."

"Yes, 'tis, I noticed that."

At supper, Will began on a subject that he had thought over for months.

"Father, Joe Canfield's going to Cache Valley. He says it

beats this valley. Plenty of grass and water. He likes it there, and you're likely to have your daughter go, too."

"You be still," said Anne.

"I am sorry he thinks of leavin'," said the pioneer.

"There's plenty of free government land, lots of water, and not much alkali, he says; and I guess everyone likes the valley. He wants me to go, too, father."

"You, my son? why, I can't spare you."

"You've told me that some day I'd have to cut loose, and I thought now as good a time as any. The farm is in good shape, but it isn't big enough for two, and some day we'll have to part."

The pioneer laid down his knife. "Will, my boy, we will have to look after your future. I'll think about it."

"Come, Anne," said Will, after supper had been cleared away, "we've got to go to choir practice."

"Don't sit up, mother," said Anne, as they left.

"Very well," said the mother.

The two young people, light of heart, dreaming of the future, went merrily down the road to the meeting-house.

The two old people, heavy of heart, wearied with burdens, sat in the evening shadows, scarcely daring to dream of the future, fearing to face its loneliness, its twilight.

"Mother," said the pioneer softly, as he caressed the hand that lay in his, "the young birds leave the old nest when their wings get strong enough to bear them in their flight. It's the way of the world. We shall be left alone in the old nest."

"Yes," she said patiently, "we shall be left alone."

Night drew her curtain swiftly down, enfolding the old pioneer sitting with his arm around the sweetheart who had borne with him the heat and burden of the day, and the silence, calmer than their thoughts, brooded over them.

## SPEAKERS' CONTEST.

---

### GOSPEL AFFINITIES.

---

BY C. S. BOOTH.

---

[Christopher S. Booth, son of Geo. H. and Mary Ann Stephen Booth, was born at Jullunder, North-West Provinces, British India, Oct. 21, 1861. He received his early training and education under the Jesuit Fathers, at the St. Xavier's College, Calcutta, India and later completed his studies at the Deveton College, Calcutta, India. Passing the necessary examinations, he entered the British service in the military department; later taking leave of absence, he visited Africa, South America and the United States. While visiting relatives in Utah, he investigated and embraced the gospel, joining the Church by baptism.

Since then he has performed a mission in the interest of the M. I. A., and has been and is now an active and efficient Sunday School and M. I. A. worker, being deeply interested in both organizations.

He is at present an employee of Z. C. M. I., in the invoice department.—EDITORS.]

It is asserted that nowhere in this world can be found a people so thoroughly saturated with their religion as are the Latter-day Saints. Try how they may to disguise the fact, unconsciously it crops out and manifests itself in act and word. Indeed, so powerful, it is said, is the alchemy of their religion that when once a person passes within the charmed circle of its influence, he is never again the same. Touched, as it were, by the magic wand of some omnific necromancer, so imbued do people become with its principles and mysteries that they breathe it in their thoughts,



sing it in their songs, and live it in their lives. Such is the opinion generally entertained regarding the people.

This effect is ascribed to various causes—sometimes to fanaticism, sometimes to priestcraft, but invariably as the outgrowth of ignorance and superstition, because, forsooth, the great mass of this peculiar persuasion have been gathered from the unlearned, the humble, the poor of the earth. The unthinking and prejudiced are satisfied with this explanation, but to the honest and thoughtful there arises the query, “Whence this subtle power of attraction? Wherein lies the secret of this sublime transmutation?” The question is reasonable; the answer ready: It is the gospel made manifest in the New and Everlasting Covenant, through the instrumentality of the Prophet Joseph Smith.

Behold! the days come, saith the Lord that I will make a New Covenant with the House of Israel and with the House of Judah; not according to the Covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them, saith the Lord. But this shall be the Covenant that I will make with the House of Israel, after those days, saith the Lord: I will *put my law* in their *inward parts*, and write it in their *hearts*; and I will be their God, and they shall be my people. They shall *know me* from the *least* of them unto the *greatest* of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more (Jer. xxxi: 31-35; Heb. viii: 8-13.) And I will give them *one heart*; and I will put a *new spirit* within you; and I will take the stony heart out of their flesh, and I will give them a heart of flesh, and they shall be my people, and I will be their God (Ezek. xi: 19-20). Israel shall be saved in the Lord with an *everlasting salvation*; they shall not be ashamed nor confounded, world without end; (Isa. xlv:17) and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels (Mal. iii:17). My Covenant will I not break nor alter the thing that is gone out of my lips (Psa. lxxix: 34). Herein, then is the reason of this saturation—“I will put my law in their *inward parts*—I will write it on their *hearts*.”

Surely there is no enchantment here—neither is there any divination. “*God hath blessed and none can reverse.*” Israel shall

be saved with an everlasting salvation. Once in this Covenant, in it forever.

If we speak of the covenants or deeds among men, when sealed with the seal of the realm, as inviolably secure, how much more the covenants and deeds, or words of the Most High God !

Is not the reason, then, for this consecration of heart and mind, time and talent, obvious ? The Lord give thee understanding, then, whoever thou art, who hath cried that thou mayest have light from on high to see it, and enter into the deep meaning of this inexplicably solemn subject.

This, then, is the gospel which has for us innumerable elements, of attraction and has incorporated within it principles fitted not only to produce these startling changes, but to impart to them stability; not only to guarantee a *future* salvation, but to commence that process here, and insure a glorious exaltation hereafter; built upon the foundation of apostles and prophets (Eph. 2: 20)—God's surety to us that he has kept his sacred pledge.

A new covenant, but the same old gospel with all its powers, gifts and blessings, that was revealed to Adam, Abraham, Moses, and the prophets, and all the ancient worthies in past ages, and taught by Christ and his apostles up to the time of the universal apostasy when the power and authority were taken from the earth. But, apart from the direct revelations and promises of the Almighty, he has implanted within us a susceptibility to certain appeals—Gospel Affinities—foremost among which is "Antiquity."

Vastness of duration gratifies our sense of the sublime, inspires us with awe, lifts us into the region of reverence, and chastens and subdues the spirit. We contemplate the great, heaving ocean, and it stirs within us the ripples of sublimity, because it is old. We look with awe to those pillars of heaven—the eternal hills, because of their age.

So we stand motionless and speechless when we contemplate the gospel, and try to think of its age—older than the mighty ocean, older than the everlasting hills. Old ? Who knows how old the gospel is—how long it lay in the hollow of God's hand, like a dew-drop within a rosebud, until he carved for it a dwelling place in earth's deep bosom, and there set it to be the everlasting mirror of his own infinitude.

Its age is beyond the grasp of human intellect, it overpowers and holds us spellbound.

When not a billow heaved, not a wild bird sang, not an ancient hill kissed the heavens; when not a ray of light had traveled, not a planet wheeled in space, not a sun burned, then was it—all sufficient—perfect; and in its very nature dwelt those principles of truth, justice and love, which form its essence and strength. It has neither beginning of days nor end of life. Should we not feel attracted to a thing as old as God? Shall it have no power to subdue and inspire?

In attempting to reach its source, through what centuries are we borne, even going back to those grand personages of whom we speak as the historic founders of gospel dispensations; on what empires look we down? Dynasties blotted out, races and nations forgotten, principalities and powers crumbled in the dust and debris of past ages! Seats of government transferred—patriarchs, prophets, apostles, teachers, poets, writers, orators and statesmen, but a name and a memory.

Yet in the gospel glows the fire and vigor of unwasted youth. After the rush of centuries, though for awhile, by reason of the apostate condition of man, it has soared above the base things of the world like the eagle—to be again restored, despite the perils and slanders of foes, temporal and spiritual, it moves on with power and unction; destined to run a race with time, and carry those obedient to its laws and principles to a radiant and rapturous immortality.

Another affinity the Creator has implanted within us, and to which the gospel appeals, is the element of mystery which we see around us, and which exists in the unfathomed forests of the great future before us. We enter at birth a universe in which wonder is excited, curiosity elicited, and imagination challenged at every step of our progress from the cradle to the tomb. Every leaf encloses a mystery, every atom a world, and every insect an abyss of wonders. The mystery of life, growth of habit, formation of character—from whence we came and wither tending—mysteries which the brightest minds have not been able to fathom, and in whose mazes they have lost their way. And this element of mystery, investing all things, is the stimulant in the heart and

brain of travelers, explorers, scholars and scientists—whether poring over dusty scrolls, following the path of a comet, deciphering the unwritten language of the hoary hills, or exploring the sepulchral ruins of extinct races and tribes.

As we progress in life, we are but lifting, fold after fold, the veils suspended before us, each parted veil admitting us with in a light of revelations more startling and enravishing, and enabling our ever-deepening insight and ever-widening vision to look upon another curtain of mystery behind which lurks secrets yet more subtle, wonders still more entrancing—and the greater the mystery solved, the profounder is the conviction that these are but transparencies to the curtainings beyond, that *yet* shall dare our trembling fingers to lift or part them.

After a starless night, the light of morning, while dissolving the mystery of gloom, spreads before us and around us new mysteries—a mystery in every shell, in every plant, in every insect, in every wild-bird's plumage, in every snowflake, in every gem, in every laughing, leaping schoolboy's spirit, in every coyish maiden's glance.

The gospel inspires us, then, by gratifying and providing for the healthy play of our natures in its sublime mysteries. Christ himself told his disciples on one occasion, "Unto you it is given to know the mysteries of the kingdom."

The venerable patriarch in his furrowed brow, bending form, and whitened hair, tells us he has well-nigh solved all earthly mysteries. Yet we see in the calm resignation and hallowed expectancy of his beaming countenance that there is still another mystery which can be solved only when he shall have finished his earthly mission; and, passing beyond the veil, while his spirit apprehends for the first time the inscrutability of being, that moment shall the marvels of future existence, moving the fountains of his deepest nature, bear him away! and away! for aye; in the effort to solve, discover, and explore the hidden mysteries of God.

Progression, in the unfolding of the mysteries of the kingdom, upward and onward, is the charm the gospel has for us in the life that now is—it shall be no less an element in the felicity of the life that is to come.

The gospel, then, charms and translates us with its divine mysteries, and these are not mysteries of iniquity. Slanderous libels have been uttered respecting the mysteries of the gospel, its sacred oracles and honored exponents. Such are but the spiteful and malignant fabrications of sanguinary fanatics, or a depraved and apostate priesthood, whose throats are open sepulchres, whose tongues have used deceit, the poison of asps is under their lips, whose mouths are full of cursing and bitterness, and whose feet are swift to shed the blood of prophets (Rom. 19:8-18).

With ignoble deeds of darkness, the gospel has no sympathy, and what it teaches is beyond criticism. The gospel holds honor and virtue sacred, and reputation as inviolably to be shielded.

Is it, then, strange that it exerts so powerful an influence in stirring the hearts and minds of its followers? Who is he who dare object to or oppose its doctrines? Is he a moralist? Then the gospel will teach him the purest ethics, and impose on him the practice of the most manly virtues. Is he a patriot? Then the gospel will teach him those principles which uphold government, reverence law, and promote that righteousness which exalts a nation. Is he a philanthropist? Then the gospel will assure him that, no less profoundly than he, does it teach, that pure religion and undefiled before God the Father is this, that we visit the widow and the fatherless in their affliction and distress, and keep ourselves unspotted from the world. Is he an antiquarian? Then here are hoary annals (Bible, Book of Mormon, Pearl of Great Price) for his study, and antique customs for his scrutiny. Is he a poet? Then here are symbols for his fancy, and sublimity for his imagination. Is he a minister or a priest? We can tell him, as he already sees, the gospel finds in us and our pure and fair hand-maidens its most devoted auxiliaries, and that the theology which he seeks to inculcate we live to *embody*.

The gospel teaches us to believe in *one* God with *body, parts* and *passions*, and in his Son Jesus Christ; in one door to the kingdom of heaven, baptism by immersion, administered by one divinely commissioned; in one great light of conduct, the Holy Spirit, conferred by authority; in one great comfort and help in all seasons of trial, peril and woe—prayer.

Another affinity the Creator, has implanted within us is free

agency. The gospel appeals to us in its element of self-government. From the earliest age, we are reminded of the duty of self-rule. This is manhood. What is manhood without self-rule? Our nature is placed by our Creator in our own care, and rendered peculiarly susceptible to this appeal to free agency or liberty.

What we shall make of ourselves, to what extent we shall develop our beings depends upon self-rule. Whether our career shall be one of beauty and blessedness, or one of meanness and malediction. True, the gospel imposes self-restraint, but restraint only conserves and intensifies, makes man noble, without interfering with his liberty. The gospel teaches that matter is the servant of mind, instinct the servant of reason, impulse the servant of duty, pleasure the servant of principle; this is true freedom.

Freedom! there is melody in the word, there is divinity in the thought. It gives eloquence to the tongue, breathes inspiration to the heart, and comfort to the soul; impels the chariot of civilization, peoples the forest, and makes the desert to blossom. It has made heroes who have dared the perils of tempest and billow, of wildest savage and fiercest clime. The gospel definition of freedom has inspired the hearts of men to give up home and country, bid farewell to family and friend, that, beneath foreign skies and in virgin soil, they might lay, once again, broad and deep, the basis of that ancient faith once delivered to our fathers, but which their children rejected, within whose pale freemen could worship, think and breathe,—*truth* its only but all-sufficient strength, *purity* its chief, but never-fading ornament, and love the radiant atmosphere in which it shall repose.

The gospel perpetually reminds us that greater is he who ruleth his own spirit than he who taketh a city, and sounds to us the warning that, he who striveth for the mastery is temperate in all things. Thus, while it guarantees free agency, it imposes on us mutual help, self-denial, sacrifice—the bands which bind us, as with the law of gravitation, into imperishable strength. Around us and below us we meet this law in ceaseless operation. The flowers live for the insect and the insect for the flower—the hills for the valley, the clouds for the hills—the ocean for the dry land, the rivers of the dry land for the ocean. Everything leans on and helps to bear up everything beyond, below or above itself. The heavens lean on

the earth, the earth reflects the splendor of the heavens, from its laughing valleys, its snow-capped hills, and ever-changing seas. Earth lives for man, and man lives for earth, to develop, defend and decorate it by his wise and generous sovereignty over it—and *shall not man live for his fellow man?* Shall not experience instruct artlessness, learning enlighten ignorance, gladness dispel sorrow, and youth give its arm to tottering age, and affluence and wealth become the almoners of heaven to homes of penury and victims of bereavement and disaster?

The gospel shows us how, by the poverty of a brother, we can be made rich in goodness—the feebleness of a neighbor, made strong in sympathy—the loneliness of a companion, made opulent in all social affinities and holy affection—how in the weakness and downfall of a brother or a sister, we may be made rich in charity, without which we are as sounding brass and a tinkling cymbal; and thus the gospel puts us under the impelling conviction that we are debtors to every person less happy, less cultured, less honored than ourselves. Let sorrow weep, it bids us wail. Let laughter clap her hands with joy, we swell the glad acclaim! Thus does the gospel teach us to be our brother's keeper, and that only as we bear each other's burdens do we fulfill the law of Christ; and tells us that our noblest life springs from, is nourished, must ever repose, flourish and grow beautiful, by obedience to its ever-glorious principles. Within its pale, nationality and caste is unknown. The Anglo-Saxon grasps the hand of the Teuton; the Aryan, the hand of the son of Abraham; royalty, that of rags; and opulence, the horny hand of toil. Here loneliness and want and sorrow find sure help and solace.

Another affinity implanted within us is the hope of a life to come. And, so last, but not least, the gospel teaches that immortality and exaltation are ours; that this mortal span of life is only the outskirts of the great eternity; the grave, but the portal to fields elysian; bids us smile at death's darts, and prepare for kinship with Gods. For this, it urges us to live; for this, it urges us to gather inspiration; for this, it urges us to spread the glad tidings of great joy to every creature, tongue and nation, and to live, by virtue of the New and Everlasting Covenant, under its be-

nigh influence and guiding power in happy possession forever and forever.

Then

Waft, waft, ye winds, the story,  
And you, ye waters, roll !  
Till, like a sea of glory,  
It spreads from pole to pole.

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## A CONVINCING TESTIMONY:—THE CHURCH ORGANIZATION.

BY CARL HJALMAR CARLQUIST.

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[Carl Hjalmar Carlquist is the son of Carl Arvid and Hulda N. Ostergren Carlquist, and is a native of Utah, having been born in Salt Lake City, August 24, 1878. His education was obtained in the common schools, supplemented by courses in the L. D. S. University night school. From July 11, 1900, to November 8, 1902, he labored as a missionary in Sweden. He is now occupied as salesman in the hardware department of Z. C. M. I.—EDITORS.]

The disputes and contentions of the religious bodies, their divided factions, and the continual organization of new, so-called churches, draw our attention to some convincing evidence attesting the divinity of Joseph Smith's mission.

Were no other evidence at hand, the known fact that the despised Church, organized by that youthful seer, corresponds in the minutest detail, so far as we have Biblical light thereon, with the Church established by the Savior in the meridian of time, should impress upon every thinking mind the authenticity of Joseph's prophetic calling. Compare the perfect organization of the Church established by him, with the confusion and chaos existing among the religious denominations of the world, and one finds something worthy an honest and thorough investigation. View the work accomplished by this latter-day prophet, despised though he is by the bigoted and prejudiced, and compare it with the result of all the discussions and conferences held by the world's theologians, and



conviction must come to the truth-seeking mind. On one hand, we behold a church organization perfect in all its details, an exact reproduction of the one organized by the divinely commissioned Son, when he called the humble fishermen from their nets on the Galilean shore, and ordained them apostles. On the other hand, we find a multitude of nondescript creations of men, none of which correspond with the pattern of the original Church. The first is the fruit of a mere boy's labor, a boy unlearned in worldly knowledge, but inspired of God; the others, that of the scheming of the educated and ambitious, from the time of Constantine the Great, to John Alexander Dowie.

The Holy Scriptures say: "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."—Eph. 2: 19, 20.

This authoritative declaration is made by Paul in his clear explanation to the Ephesian saints of their membership in the Church of God. Herein he defines the principle, that the Church recognized of God as his, must necessarily be built upon the foundation of apostles and prophets. Later, the Apostle tells the Ephesians that he [Christ] gave "some prophets; and some evangelists, and some pastors, and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. 4:11-13.

The only Begotten Son, being commissioned to carry out the divine plan agreed upon in the council of heaven, organized his Church with its necessary callings, and Paul, in the quoted passages, refers to the form, its officers and their duties; indeed, he likens it to an edifice resting upon a foundation of inspired and authorized men. Upon such a foundation, it could withstand every wind of false doctrine, every storm of apostasy, and every hurricane of persecution, but tear even one stone from the foundation, and the building is imperiled; remove them all, and the structure falls in a shapeless mass of ruins.

The annals of profane history contain no record more griev-

ous than their account of the persecutions heaped upon the early saints, in the midst of which, the apostles, proclaiming a gospel of salvation and brotherly love, resignedly met death. They endeavored to keep their numbers unbroken, in witness of which remember their choosing a successor to Judas Iscariot, but one by one they were martyred, sacrificing their lives for their testimonies. With their passing away, the Church established by the Redeemer ceased as an organization on earth. Though remnants of the eternal truths, which are contained in its perfect laws, have since that time been incorporated into the creeds of men, no one, no matter how sincere, can truthfully maintain that the "Household of God," spoken of by Paul, has remained intact.

In our day, men make pretentious claims in regard to the succession to and reception of divine authority. Some claim that since the death of the apostles, the priesthood held by the twelve, has been conferred upon one man. Let the matter and manner of its confirmation rest, and consider, that one man is thus held to be the foundation of the Church of which Christ was but the corner-stone. To what other conclusion can we come, than that the advocates of this theory are mistaken, for it nullifies Paul's teaching? The same reply holds good in the case of those who claim to have founded their church upon Christ, for, though he is the corner-stone, it requires the apostles and prophets to complete the foundation upon which the true church is built.

Paul, in pointing out the absolute necessity of each office in the church likens it to that other type of perfect organism—the human body. He shows how the great Workman, in conceiving and consummating the plan of this earthly tabernacle of the immortal spirit sent here in probation, designed it as a piece of workmanship answering every requirement. Have scientists suggested any needed or beneficial change in the body? Could we dispense with our sense of sight, and be able to perceive the grandeur and beauty of nature, or see the change of the seasons creep over the earth? Without our faculty of hearing, could we listen to the whisperings of the wind in the forest, the ripple of the waves on the sand, or the joyous notes of the birds? Without these hands of ours, could we perform a kind act for a needy brother? No! All are necessary. "The eye cannot say, I have no need of thee."

The same omniscient intelligence that fashioned the body, planned also the organization of the Church. There was a calling for every requirement, and none could say, "I have no need of thee." From those callings, typifying the higher bodily faculties, receiving instruction from the Almighty and afterward imparting it to those more humble yet needful officers, typifying the limbs, each was absolutely necessary. The absence of one would mar the symmetry of the church organization, and leave it imperfect.

Nature's laws have never been improved upon by man. Those laws whose action causes the waters to rise from the surface of the sea, to ride as fleecy clouds, and later to descend as rain to bless the husbandman's toil; those laws which cause the forms of vegetable life to draw from the atmosphere the elements harmful to animal life, and animal life to reciprocate, are true, eternal, divine. Puny man has never dared to interfere with them. Yet he has dared to substitute his ideas for those of Deity, in spiritual things, for which the temporal are created only to serve.

Not satisfied with the callings ordained by God in his Church, man has sought to discard some, and to add others. The result has been, is, and can be a failure only, a failure miserable in its effects, visible in the jarring religious factions of mankind. With the first alteration made in the Church organization by the councils of the Christian fathers, after the death of the apostles, its perfect organization was marred; and, once begun, they knew not when and where to cease, until the so-called churches, so far as organization is concerned, no more resemble the primitive church than a jelly-fish, floating in the briny deep, resembles the human body.

This was the apostate condition of professed Christendom in the early years of the nineteenth century—without a vestige of true authority, nay, without an outward semblance of the form given by Christ! Surely there was little proof upon which to base its claims of divine sanction and recognition. Without apostles, without prophets, without the other officers named by Paul, how could a student of the Scriptures be convinced that the true Church existed upon the earth? Where do we read, within that holy Record, of "popes," "cardinals," "archbishops," and "monks?" In the absence of any scriptural mention of these officers, and mere

tradition is insufficient, we must conclude that they are unauthorized innovations created by man, not by God; created as substitutes for those essential callings man had dispensed with. Verily, the solemn, warning prophecies of Isaiah and Paul, picturing an era of spiritual darkness, had been fulfilled.

Eighteen centuries, after the birth of the Child in Bethlehem, had passed away without the guidance of inspired leaders, but now no longer should mankind hopelessly and in vain seek for the gospel of Christ. The glories of former dispensations were to be equalled, aye, far surpassed, and already the dawn of another day of divine revelation casts its rays of spiritual light upon the benighted nations, dispelling the mists of false doctrine from the minds of men. The time for the re-establishment of the kingdom had come, and the instrument thereof was a youthful prophet.

Schooled by the Father, the boy had from his fifteenth year grown in knowledge, wisdom, and humility. Little he dreamed, as he offered up his first, fervent prayer, that it would lead to such glorious results for the whole human family, as well as for himself. Prior to thus approaching the throne of grace, in searching the Scriptures, he had read the pure promise that God would answer the prayer of those who supplicate him aright. Filled with joy at this discovery, and encouraged by inborn faith, the lad, in the secluded woods surrounding his simple home, poured forth in prayer his soul's desire, and was answered in person by the Father and Son; answered in a manner that should dispel from the believing mind the doubt and skepticism of centuries, overthrow the mysteries and traditions of the past, and give to the sons and daughters of God a true conception of his personality and the plan of salvation.

The existence today of the Church of Jesus Christ of Latter-day Saints is irrefutable evidence that Joseph Smith did receive divine revelation, and was truly an instrument in God's hands to re-establish the gospel on earth. No work of human origin could have endured the test of seventy-three long years of base slander, foul calumny, vile ridicule, bigoted scorn, deep-seated hatred, mobocratic persecution, the assassin's bullet, the prison cell, starvation, merciless exile, and martyrs' death. Who can believe that the guileless youth, announcing to a cold and unbelieving world

his unpopular but divine message, would choose such a method of satisfying a craving for fame and power? Do the actions of his unselfish life stamp him a deceiver? Trace them, from that beautiful morning in the Manchester woods, to that fearful day in the prison at Carthage, and we fail to find a single deed actuated by a base motive. Dying a martyr for his teachings, as a lasting monument, he left a system of Church organization and government challenging the admiration of the world. The Catholic fathers, the Protestant reformers, and the more modern theologians, had striven in vain to duplicate the organization of the Testament Church, but he, assailed by the combined forces of Christendom, accomplished this, ere stricken down a martyr for the gospel of Christ, and a victim to the ignorance and spite of mankind.

Beholding the completeness of his work, let us remember there is no shadow without a light, no effect without a cause; perfection cometh only from on high. The vocal testimony of men may be hushed in death, the written word in time grows blurred and dim, but, while the generations come and go, the Church organized by Joseph Smith, stands like the pyramids, a grand witness testifying to the nations, that he was truly commissioned and inspired of God to re-establish the Church of Christ.

"The man is thought a knave or fool, or bigot plotting crime,  
Who, for advancement of his race, is wiser than his time.  
For him the Hemlock shall distil, for him the axe is bared,  
For him the gibbet shall be built, for him the stake prepared.  
Him shall the scorn and wrath of men pursue with deadly aim,  
And malice, envy, spite, and lies shall desecrate his name.  
But truth shall conquer at the last, for round and round we run,  
And ever the right comes uppermost, and ever is justice done."

*Mackay.*

## AN UNINTENTIONAL DIP.

BY R. W. SLOAN.

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He may not agree as to the victim in the case; but it is all very clear to me—so clear that, dispute it though he may, the fact still remains, that Easton went in with all his clothes on.

Many of the readers of the ERA know of R. C. Easton, the tenor, for some time past connected with the "Bonnie Brier Bush" company. In the days I write of, he sang "Annie Laurie" to me, dreaming not that at a later time he would be delighting with his wonderful voice vast audiences in different parts of the new land. We roomed together at a little spot called Annfield, just west of Leith, where his place of business was; and every night sank to sleep with the sounds of the Firth of Forth falling on our ears, as it lapped the walled esplanade with soft murmurs, or beat upon it with angry swish and roar. Dear, dear, those days! How pleasant to look upon! And how premonitory of coming events, as seen at this distance; yet how unconscious were we of all that time held for us!

But it was the intention to describe an involuntary bath Easton had. Who made the suggestion is unimportant, but it was suggested that we go to Portabello, a watering place on the Firth, about four miles from Edinburgh. The season was still early, and, at its best, bathing in the Firth cannot be described as a "hot time"—the latitude and the east winds conspiring to keep the water uniformly at a reduced temperature. But we had decided to bathe.

As the incoming or outflowing of the tides renders uncertain the distance to water deep enough to bathe in, dressing rooms, or bathing "boxes," as they are very properly called, are built on

wheels, and a horse hauls box and bather to the water, and when the bath is finished, is presumed to pull both back to solid earth. Need I say there is a cost attached to this? But the water was free.

As before stated, the season was early, and, if not the first to take a dip that year, we were among the first. I have no recollection of seeing anyone on the beach when we went in, save the man who rented the bathing box. But the shore was lined with spectators when we got out.

The tide was on hand—in fact, it met us. After paying the fee demanded, we got into the “box,” and were hauled to a point where the water was about knee deep. We donned our bathing suits and plunged in. While cold, the water was invigorating, and, as we were in no hurry to get through, we remained in until the water was perceptibly deeper. Then we got back to the bathing box and found the waves were almost covering the floor. We dressed hurriedly, and had to stand on the benches or seats built around on the inside of the box, to keep our feet dry and our clothes from being saturated. Finally we were customarily attired. As the door of the “box” opens towards the sea, and your horse is on the shore, a hole is left in the “box” on the shore side, and out of this a towel is hung to indicate that the occupant is ready to be pulled back to land. We forgot this until dressed. But the towel was at once stuck out of the opening.

Meanwhile, the water rose in the “box,” and the waves plashed menacingly close to the seats on which we stood. We peered anxiously out of the aperture, but the proprietor had evidently found more agreeable or necessary occupation, for hide nor hair of him could we see. The shore, too, was deserted. Distant as we were from it, we flapped the soaked towel backward and forward out of the little hole that looked toward the dry land, and then tried our voices. How long we kept this up I cannot recall. At length attention was attracted. Our distant landlord and his trusty horse came in sight, and we heaved a sigh of relief as we saw them start through the inflowing tide toward us. And the water, in the language of the waiter in the up-to-date hashery, was still “comin’ up.” At last we became attached—which same is an affectionate way of declaring that we were hooked on to the horse.

But the horse was too weak, or too new to the business, or the water was too deep, or the incoming tide had packed too solidly the sand around the wheels, or something was wrong—for the poor beast was powerless to budge the "box." And the tide still kept "comin' up." Then the shore began to be dotted with interested, and finally alive with excited spectators. We could see their gesticulations as we peered through the towel hole, and could hear, faintly, their exclamations and directions, though we could not understand them. It must be remembered, though we had not move' by this time we were a greater distance from the shore than when we donned the bathing suits—because of the inflowing tide.

Our landlord concluded he could not drag us out. There were three of us and but one horse. The owner of the animal, strange as it may seem, objected to wading back and letting us ride. Besides, his feet, as he sat astride the beast and drew them up, were yet in the water. By this time, also, the waves, not now so gentle as erstwhile, began roughly to ride along the top of the seats on which we were standing. Our dilemma was beginning to lose all sense of the humorous. There was no danger; but we had gone out for a bath, not for a drenching. It finally dawned on all of us that a boat might prove useful and convenient. I am frank to say I do not now recall which of the three had belated sense enough to suggest this; but, after some hesitation on the part of the owner of the "box," now fast becoming a bath tub, he started shoreward.

Some pitying soul on the shore had, meanwhile, the forethought to think the same thing, and, acting upon the thought, started towards us with a boat.

And there were "some folk" on the shore by this time, and still more excitement. We were holding the door of the "box" open, not so much to let the water in as to keep the door from being pushed to by the weight of the waves on the outside. At last our rescuer came to the sea side of the wooden prison. We were well occupied in dodging waves that were pretty heavy, and it was difficult to hold the boat so it was close enough to get into, yet not close enough to be dashed by the waves against the bathing box, and so be damaged. But we were saved. At an oppor-



tune moment I landed safely in the boat. Then the rescuer and I tried jointly to hold it so Easton could get in. But my weight made it heavier, and it was not a little risky to have him jump as I had done, so we bided our time for a favorable juxtaposition of conditions. At last all things were propitious, and we jointly and hurriedly urged Easton to step in. He hesitated a second only, and then stepped into—the water, now as deep as his chest. The boat had lurched the moment he stepped, and he received an involuntary bath. So we were rescued.

It is four miles from Portabello to Edinburgh, and about three miles thence to Annfield. We were dry when we reached Annfield. We walked there.

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#### LABOR IS THE LEVER TO SUCCESS.

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Boys often make a serious mistake in not realizing the seriousness of life's problems. Nearly every one of them expects to rise to distinction and wealth, but no one fully appreciates the self-sacrifice and labor and steady application necessary, except the few who have traveled the road. These things do not come by chance nor by wishing. Boys, you ought to look ahead of you and see if you can figure out any reasonable and practicable plan for getting your bread and butter and clothes to wear during the long years you expect to live. Boys, there is no royal road. People will not rush to be doctored by a trifler. What use to the farmer is good soil and sunshine and rain, if he doesn't plant a crop and attend to it? You may want a job when you get out of school. Do you suppose any business man wants a smart Aleck about him? Do you think he wants a young man who has not trained himself to work? Do you think a boy who has a reputation for trickery, is too cute to be square, open and manly, can get a decent job? The young man who can be serious, obedient, manly will easily secure a position. Don't think that you will be an exception, a favorite of fortune. The world of business will pass judgment upon you, and it will be about as you deserve.—*New York Times*.

## HEADQUARTERS OF THE SCANDINAVIAN MISSION.

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

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During my sojourn in Denmark, on my late mission to Europe, I happened to be one of the personnel at the mission headquarters of the Scandinavian Mission on the thirtieth of August, 1902, when the "grand move," which hereafter undoubtedly will have historical significance, was made from the old quarters, at Lorentzensgade No. 14, to the new mission building just completed at Korsgade No. 11. In my visit to many different missionary fields of the Church a few years ago, I learned that in most countries the missionary headquarters were frequently moved, with a view to finding better localities and facilities for carrying on successful missionary work; such was also the case in Denmark, during the first nine years that elapsed after the arrival of the first elders in that land. Persecutions, on the part of the people, and bigotry, on the part of the property-owners, had much to do with this, in the beginning; but when the elders became better known, and their strict honesty and sobriety became an acknowledged fact, the landlords changed their minds and became rather anxious to deal with the Latter-day Saints. Contrary to what they at first had been told, they discovered that the elders always paid their rent regularly, and that they took good care of the property occupied by them—two very essential points to property-owners in all countries. Hence, the experience of the elders in Scandinavia has been very much the same as that of those who have "held the fort" at "Church headquarters" in Liverpool, England, where the same building has been occupied by our people successively for forty-nine years. "Old 42" in Liverpool, and "old 14" in Copenhagen existed side by side so

long, and became such proverbial terms to the elders who have labored as missionaries in Europe during the past half century, that it almost seemed a questionable undertaking to change the mission address in the latter city. Yet the change was a very acceptable one. After paying rent to non-believers for so many years, it was indeed a source of great satisfaction to occupy a building that was owned by the Church, and which could be dedicated and occupied in a manner consistent with the training of the "household of faith."

When Elders Erastus Snow, John E. Forsgren and George P. Dykes arrived in Copenhagen, Denmark, June 14, 1850, as the first missionaries to Scandinavia, they were met on the wharf by Elder Peter O. Hansen, their only other fellow missionary, who had arrived in the city about a month before. Elder Hansen, who was a native of the country, acted as interpreter for the English-speaking brethren, and guided them at once to a hotel, where, in an upper room, which was assigned them, they bowed in prayer before the Lord, and dedicated themselves to his service imploring his protection and blessings upon their labors.

Elder Snow writes:

Finding our hotel noisy, and a favorite resort for gaming and such company as would be anything but agreeable to us, we resolved to seek a private boarding-house, or rent a room in a more retired place. We spent most of the afternoon in rambling over the city and its environs, making observations, called upon several families to try their spirits and examine rooms, etc., but found no place where the "ark seemed to rest." That night was a sleepless one to me, though the other brethren rested. I had been very seasick coming up the Cattegat, and my nerves were in a state of feverish excitement; and the gaming at the billiard tables could be distinctly heard in our sleeping apartment, and carriages to and from the hotel dashing over the pavement immediately under my window till dawn of day. \* \* \* Sometimes I walked the room, and then threw myself again upon my bed, and I prayed earnestly that God would direct our footsteps to a peaceful home and an upright family, where his Spirit would delight to dwell, and abide upon us and them.

The next day, (June 15,) the elders again started out in search of suitable quarters, and the first place they visited that

morning was No. 196 (now No. 21) Bredgade, near the centre of the city, where a Lauritz B. Malling resided. Of him the brethren made arrangements for both board and lodging. They rented a furnished room for seven rigsdaler (about \$3.50) per month, and agreed to pay three rigsdaler (\$1.50) each week for board in the family which consisted of Mr. Malling and wife and a young woman of refinement who was related to the family. In this hired room, which thus became the first headquarters of the Scandinavian mission, the elders commenced to bear testimony of the restored gospel to people who came to converse with them; and among those who soon became deeply interested in their teachings and who subsequently became numbered among the early converts, were Mr. Malling and his wife. Mr. Malling carried on a business as a wheelright and carriage maker, and was a leading and respected citizen. His connection with the Church, however, only lasted for a short time.

Elder Snow lived in Mr. Malling's house about eleven months, (the other brethren also a part of this time,) or until he had finished the publication of the Book of Mormon, and left Copenhagen on a visit to England. This he did May 24, 1851.

After his return from England, August 3, 1851, Elder Snow received a hearty invitation to make his home with one of the converts, Brother Rasmus Petersen, who carried on a grocery business at No. 37 Gammeltorv. With this family, Elders Snow and Forsgren lived about six months, or until toward the close of January, 1852, when Brother Petersen and wife sailed from Copenhagen, emigrating to Zion. But in the interim Brother Petersen was ordered out by his landlord and compelled to move, because he was a "Mormon," and when he rented new quarters at No. 80 Brolæggerstræde, the Elders continued to live with him in the new home. Thus No. 80 Brolæggerstræde, third story, became the first office of *Skandinaviens Stjerne*, the Church organ of the Latter-day Saints in Scandinavia, in the Danish-Norwegian language. Here the first five numbers were issued. Brother Petersen and wife were among the "celebrated twenty-eight souls" who went to Utah as the first fruits of preaching the gospel in Scandinavia. They both remained faithful members of the Church

until the time of their death, which occurred in Pleasant Grove, Utah, a few years ago.

In the meantime, Elder Peter O. Hansen, who had obtained the sanction of Elder Snow to marry, took unto himself a wife, and after Rasmus Petersen's departure for Zion, Elder Snow joined with Brother Hansen in renting rooms at No. 54 Compagnistræde, fifth story,<sup>2</sup> which now became the headquarters of the mission, and the office of *Skandinaviens Stjerne*, until April, 1853, when new quarters were secured at No. 28 Gothersgade, third floor, where the business of the mission was transacted for about six months. A hall for meeting purposes was hired in the same property, which was located on the corner of Gothersgade and Kongens Nytorv, in the rear of Hotel Skandinavien. The old buildings stood there as a remnant of old Copenhagen until 1902, when they were taken down to give room for more pretentious structures.

Under date of September 21, 1853, Elder John Van Cott, president of the Scandinavian mission, wrote to the editor of the *Millennial Star*, that he had succeeded in obtaining more suitable quarters for the office of *Skandinaviens Stjerne*, on favorable terms. This was in Gothersgade No. 29, fourth floor, where the mission office remained for upwards of two years. *Skandinaviens Stjerne* bearing date of December 15, 1855, announces that the office was moved to Store Strandstræde, No. 78, but this place only remained mission headquarters a few months, as another move was made on April 15, 1856, and the place selected this time was Lorentzensgade, No 504 A 5, first story (now St. Pauls Gade, No. 9). Here the business of the mission and the editorial work of the periodical was carried on until October, 1857, when it was moved across the street to No. 504 D 5 (now St. Pauls Gade No. 14) first floor, where the headquarters remained for two years. In October, 1859, Elder Carl Widerborg, president of the mission, hired another set of rooms on the second floor of the same property which were then used as headquarters for the mission until August 30, 1902, when the move to the new mission building in Korsgade took place. In 1860, the houses in Lorentzensgade were re-numbered, after which the office address became "Lorentzensgade No. 14, 1ste Sal tilvenstre" instead of, as heretofore,

"No. 504 D 5, 1ste Sal tilvenstre;" and in 1891, the name of the street was changed to St. Pauls Gade, to correspond with the name of a modern Lutheran church which several years before had been built further up the street and named in honor of St. Paul, the great apostle to the gentiles.

By the foregoing, it will be seen that the headquarters of the Scandinavian mission remained in the same place about forty three years and in the same street upwards of forty-six years. The premises occupied so long consisted of what in some parts of America would be called a flat, located on the second floor of a five-story building, and consisted of four good-sized rooms and a kitchen, of which two rooms fronted the street and the others the yard. The rooms having windows to the street were airy, well lighted and comfortable; the largest of the two being used as a general office, and at the same time as the editorial room, where *Skandinaviens Stjerne*, and (since 1877) *Nordstjernan*, were brought forth, as well as books and pamphlets needed for missionary purposes. The smaller room was at once the private office and bedroom of the president of the mission. One of the rooms facing the yard served the double purpose of dining room and store room for printed matter, and the other room was for many years called the office of the Copenhagen conference, but served mainly as a sleeping department.

In a communication which I wrote to the *Deseret News*, under date of August 30, 1902, the following occurs:

Some of us missionaries who have had occasion to make "No. 14" our temporary home a number of times will never forget the place, notwithstanding its discomforts, and many are the sweet recollections which we have of the past in connection with it. How many of the elders from Zion have not met here for the first time in their lives to lay the foundation for an acquaintance that has lasted through life, and to form a friendship and an attachment for each other that will reach into eternity? Nor is this feeling confined to us who are numbered among the sons of Scandinavia. Many of our brothers from other lands, and especially from America, at old "No. 14" have received their first correct impressions of a people whom the Lord has destined to become an important factor in the progress of the great latter-day work. Among the leading men of the Church who have visited that historic dwelling, may

be mentioned Amasa M. Lyman, Charles C. Rich, George Q. Cannon, Joseph F. Smith, John Henry Smith, Erastus Snow, Brigham Young, Jr., Francis M. Lyman, Daniel H. Wells, George Teasdale, and many others.

Perhaps at some remote day, in the future, when the kingdom of God is established upon the earth, when the people of Denmark universally shall accept the true gospel of Jesus Christ, and when they learn to appreciate that which is for their best good, a monument surmounted by a bust of the late Apostle Erastus Snow may be erected on the spot to commemorate the fact that the Latter-day Saints had their mission headquarters there from 1859 to 1902. \* \* \* Three very large loads embraced our goods and chattels which we moved from St. Pauls Gade No. 14. Before leaving our old home, we engaged in prayer and thanksgiving to our heavenly Father for his many mercies and blessings toward us in a place where we had spent so many years in peace. We took possession of our new quarters at 8 o'clock this evening, ate our first meal at 9:30, and retired to rest about 11 o'clock.

For the benefit of those who may come after us, among whom may perhaps be some of our own children, grandchildren, etc., I will record the names of those who first occupied the new mission house in Copenhagen, as a dwelling, who moved in on the thirtieth of August, 1902, and slept the following night in the rooms assigned them. They were: Anthon L. Skanchy, president of Scandinavian mission, Chr. D. Fjeldsted and Andrew Jenson, special missionaries, Peter Christensen, president of the Copenhagen conference, Carl H. Carlson, secretary of the mission and writer for *Nordstjernen*, Carl A. Carlson, his assistant, Joachim C. Anderson, clerk at the office pro tem., and Sister Anna Margrethe Nielsen, the housekeeper. Two other brethren (elders from Zion), who labored in Copenhagen as missionaries, also assisted in moving, namely, Jorgen S. Jorgenson and Lars P. Nielsen.

I expect soon to write a short descriptive article of the new mission house in Copenhagen.

## PERU AND PIONEER LIFE.

BY ELIZABETH MCCUNE.

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[At the general conference of the M. I. A., on Sunday, May 31, 1903, Sister Elizabeth McCune of the General Board Y. L. M. I. A., spoke of her recent tour to Peru, and also incidentally referred to a visit which the officers of the Y. L. M. I. A. had made to her elegant new home in Salt Lake City. The life of Mrs. McCune is so characteristic of a class of hardy pioneer women in Utah that her remarks, reported in part below, are worthy of more than passing interest. Her father, Samuel Claridge, and her mother, came to Utah in the early 50's, having joined the Church in England in 1852. When they arrived in Utah and settled in Nephi, Mrs. McCune was a babe only nine months old. From that time on, through girlhood and young womanhood, her life was cast among the pioneers of the south, and her episodes in the deserts, on the mountains, by rivers, and with Indians, would fill a book. Her father is still living in Arizona, a pioneer to the end.—EDITORS.]

I have had the pleasure of visiting South America, and there is a people there about whom we know but little, and they are indeed strange and have many peculiar customs; still, I found many good people there. There are many English and Germans, also many Chinese and negroes, and others from almost every nation. I became acquainted with a great many of the upper classes. I had a great opportunity to explain the principles of the gospel to many of them. I met and talked with foreign ministers from the various nations, and I was never treated better, and they seemed greatly pleased to hear what I had to say.

I once called upon a lady out of town, with the English ambassador. An elegant tea was served, and as soon as we were seated the English minister said, "Mrs. McCune, I want you to explain to this lady the principles of your religion." I, of course, was greatly pleased to have the opportunity, and they sat and lis-



tened for an hour and a half to my explanation of the principles of the gospel. At the close of our delightful interview, the party shook hands with me and said that they felt better men and women than before having met me, and hearing my conversation.

I can testify that when we have a desire in our hearts to explain the principles of the gospel, our Heavenly Father comes to our assistance, and no matter how humble we are, when Father helps us, we make an impression. It is not ourselves, but the Spirit of God which enables us to do this. Many times when I felt weak, I was given the greater power from the Lord. I met the ambassador from Brazil and explained the gospel to him. I said, "Mr. Alcoforada, I want to explain the principles of the everlasting gospel to you," and he very kindly listened, and remained conversing with me all the evening, being loath to leave, and he paid many compliments to our people. I related to him some of the history of our people and the trials they had passed through, and bore testimony to their purity and faithfulness. Tears streamed down his cheeks when I explained to him what our people had done; and I said, the time will come when there will be elders sent to this country, for they are commanded to preach to every nation, and I want you people, when they come, to treat them kindly when you meet them. I explained the missionary work to them, how our elders travel throughout the world, being taken from their daily avocations and sent to preach without money and without price. They were much surprised at this. I told them of the persecutions our elders had suffered, and said to them, when they come I want you to study their characters and watch their movements. You will never find them using tobacco nor strong drinks, nor blaspheming the name of God. They promised me that they would do as I had requested. I met many people on the vessels, going to and from South America. Day after day they sought me to hear the gospel. I enjoyed myself while away, because I knew I was doing a little good for the cause of Christ. I put in some time studying the Spanish language, and helping my children to study it.

One of the happiest times of my life was yesterday, in taking the Young Ladies' officers through my beautiful new home. One of the young ladies said to me, "Sister McCune, I have been told that you planned all this house. Where did you get your experience?"

I related to her how I obtained my experience in house-building. When my father came to this country, he went to live at Nephi, and helped to build up that city. We moved from one place to another until finally we obtained a very nice home, as homes went in those days. Shortly after this, my father was called to the Muddy, now in southeastern Nevada. He sold out everything he had and moved to that place. At the time of our moving, we passed through a country infested with Indians, who frequently made war upon our people. Many times we were surrounded by night, but I always felt safe, because I was with father who was doing what he was counseled to do. When we finally reached our destination, however, we had no place to live, and, consequently, we set about building a house. I carried every adobe and every bucket of mortar for that house, while father laid it up. That is how I received experience in building. It was hard work, but I am not ashamed of it, and would do it again under like circumstances, if necessary.

Surprise was also expressed at the hard woods in my house, and my knowledge of them. I explained to the young ladies that I early received an education in hard woods. When we built our new house on the Muddy, we were very proud of it, but we only remained there about one year, when it was deemed wise to leave that country, so we all left our homes and fields and moved away, leaving everything behind us. We had used all our money to purchase this property, and now everything was gone. Father settled in Long Valley, and I helped him build another house. I used to go with him to haul the wood, and he and I lifted every stick that was brought from the mountains for the building of our home; and sometimes, when we came to a very heavy stick of hard oak, we could not lift it at all. And so I gained an early knowledge of hard wood.

The M. I. A. work is calculated to bring the young people to a knowledge that God lives. I am grateful for every trial, for I have, in them, been obliged to rely upon him, and it has brought me nearer to him. Let us be diligent and faithful, obey counsel, and never find fault with the Priesthood or our parents. This is the key note of our success through life. And a further duty to young people is to honor, love and obey their parents. No boy or girl has ever lost anything from such a course, but rather gained true riches.

## EDWARD H. ANDERSON.

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BY THOMAS HULL, GENERAL SECRETARY Y. M. M. I. A.

Edward H. Anderson succeeded George C. Lambert as general secretary of the Y. M. M. I. A., on December 17, 1888. The new secretary, who was called by the general superintendency, entered upon his duties on the first day of the year following, and went into the office of the *Contributor*, under Junius F. Wells, assisting in the publication of the tenth and eleventh volumes, and in the distribution of the *Course of Reading* which was then being circulated among the associations. When called, the new secretary was acting as superintendent of the associations in the Weber stake, to which office he was set apart January 15, 1882, under the administration of David H. Peery, Lester J. Herrick and Charles F. Middleton, the latter ordaining him to the office of High Priest. He had worked in many capacities in the mutual improvement cause in Weber for many years, having acted as secretary of a literary organization in Huntsville, under Prof. Charles Wright, as far back as 1874. He was corresponding secretary of the general stake board under Joseph A. West, when called to act as superintendent upon the resignation of Elder West, and had often visited every settlement in the county in the interest of the young people. With B. F. Cummings, Jr., he had filled a mission to the societies in Weber and Box Elder counties, holding meetings to introduce systematic programs and exercises. He continued to hold his position as superintendent of Weber stake with the assistance of such men as A. T. Wright, Thos. A. Shreeve, L. A. Herrick, Z. Ballantyne, Alma D. Chambers, John L. Herrick, and Geo. E. Browning, in connection with his new calling, and until his departure to preside over the Scandinavian mission, September 3, 1890. While

in Denmark, he took great interest in the auxiliary organizations of the young people of the Church, and especially in teaching their classes in English. Returning to Utah, in October, 1892, he later served two years as president of the fourth Ogden ward improvement association, 1895-7, being ably assisted by Thomas B. Evans, now stake superintendent of Sunday schools, and John V. Bluth, now stake clerk of Weber and assistant superintendent of Y. M. M. I. A., with an able body of young men as officers. A special class in practical civil government was conducted by him in connection with the association. In 1893, he was called with a number of others, to act as one of the aids in the General Board, but little active service was done by these aids until the early part of 1897, when, as Apostle Francis M. Lyman has said, Mutual Improvement received its rebaptism. Since then he has been actively engaged in the cause, visiting conferences, and acting as one of the committees on manuals and conventions, in connection with his services as associate editor of the *Era* to which place he succeeded B. H. Roberts, in June, 1899.

Edward H. Anderson was born in Billeberga, Skane, Sweden, October 8, 1858, and came to Utah in 1864, in Captain Wm. B. Preston's company. His schooling was obtained in the common schools of Mill Creek under David H. Peery; in Farmington, under Aunt Huldah Kimball; in Huntsville, under George and William Halls and Charles Wright, and in the University of Deseret (now Utah), under Dr. John R. Park, Prof. F. M. Bishop and Prof. J. B. Toronto. He was a normal student in the University, and taught school after graduating in 1877, in Wilson, Eden and Ogden. In 1883, he was elected superintendent of schools of Weber county, and was thrice re-elected, resigning in September, 1890.

On July 1st, 1869, he was baptized by Hans Schow, and confirmed a member of the Church by David McKay, at Huntsville; and later, December 26, 1880, ordained an Elder by Bishop F. A. Hammond, and a High Priest by President Charles F. Middleton, January 15, 1882. He was chosen assistant clerk of the Weber stake, December 6, 1879, and clerk, at a quarterly conference in October, 1880, which position he filled for nearly nine years. He also acted as home missionary several terms in the early 80's, and again in 1893, and on November 24, 1900, was chosen a member

of the High Council, to succeed John Watson who had been ordained bishop of the Fifth Ward, in which body Anderson had labored as an alternate-member since December, 1892. In 1893, he wrote a "Life of Brigham Young," and a "Brief History of the Church;" and, as assistant historian of the stake, he has written a history of Weber county, and more than a hundred biographical sketches of its founders.

He conducted the printing establishment of the *Ogden Junction* in 1879-80 under Joseph A. West. Later, when through the co-operation of the leading citizens of Ogden and the settlements of the county, the *Ogden Herald* was founded, he was chosen manager, with John Nicholson as editor. This enterprize he conducted successfully, until in January, 1888, it was merged into the *Ogden Standard* when he entered the editorial department under Frank J. Cannon.

In 1888, he served as minute clerk in the House of the Territorial Legislature with Orson F. Whitney, chief clerk. In November, 1893, he was elected, on the Republican ticket, city recorder of Ogden, being twice re-elected, and serving until January, 1900, not being a candidate for re-election. In November of that year he was elected a member of the lower house of the Fourth State Legislature, and on March 2, 1901, nominated for the position of Surveyor-General of Utah by President Wm. McKinley, was later confirmed by the Senate, and entered upon his labors, April 10, of that year.

He married Jane S. Ballantyne, June 29, 1882, a daughter of Richard and Mary Pearce Ballantyne, and a woman of strong character and excellent ability. She was born in Salt Lake City February 10, 1861. They have a family of seven children—six boys and a girl.

## TALKS TO THE YOUNG MEN.

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### X—COURTSHIP AND MARRIAGE.

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In a far off country, there is a sweet belief  
The Gods first fashioned double every soul,  
And then divided. From that time till now,  
One half must seek its other half  
Through land and sea, and if the search be blessed,  
They join again, the parted souls, and live  
Henceforth as one.

The most important problem which confronts a young man when he reaches the proper age, is that of marriage. To many it is quite a difficult problem. To others it is apparently quite easy of solution. The one meets a girl, falls in love with her, and straightway marries her. Such obstacles as financial affairs are as trifling to him as thin air. He loves and weds, as if it were the most natural thing, in short the only thing, to do, and, as the story goes, "they live happy forever after."

The other young man lacks the quality of decisiveness. To hesitancy is often added distrust and lack of faith in woman-kind. Then comes a sort of justification for his policy of procrastination. This is followed by a sort of appropriate philosophy which soon manufactures excuses that grow and, in time, become real, solid objections. And thus a bachelor is made.

Bachelors think they are happy, and they may be—for bachelors. They imagine there is a certain freedom and independence that married men are forever denied. There may be some truth in

these ideas, but even truth is capable of being reduced to very small particles, and this independence and freedom is very small compared with the larger truth which involves a life of service to others, and working for and living that others might be benefited. In fact, the highest office is that of the greatest service. Did not the great Teacher make that truth plain when he said, "Let him who would be greatest among you, be the servant of all." The bachelor, in boasting of his freedom and independence, is serving himself only, and that's a pretty small service, after all.

The unmarried man may be a man of principles, industrious and intellectual, but the nobler part of his character lies undeveloped until he enters into a union with a good and true woman, and calls that woman "wife" and "mother."

"There is nothing like a woman's grace and beauty,  
To waken mankind to a sense of duty."

It is the married man alone who knows absolutely how small and incomplete is the life of the single man. When inspired by the love of a good woman, and realizing the responsibility involved in such a love, a man is impelled with the highest and strongest motives known to the human breast. It is under such circumstances that a man develops his hidden powers, and a truer and deeper manhood is awakened, which otherwise must have lain dormant for ever.

Not only does the married state make the most of a man, but it makes him the most admirable. In society, in business, in every department of human activity, the man who has linked his destiny to the life and destiny of a true woman is regarded with more sympathy and respect than the unmarried man. Proper marriage is always a credential for stability, and few qualities are more desirable than this in men of affairs of consequence. The estimation of a man is immeasurably enhanced, in the opinion of others, the moment he gives evidence of personal integrity to the extent of aspiring to be a true husband and father. The question of marriage is a one-sided question. To the great majority of men there is absolutely no ground for the negative on this question. There may be a few, but they are very few, to whom marriage is not proper. The achievements of the human race, proud as they are compared

with the humble beginning of humanity, are due entirely to the fact that man has recognized in woman the noblest and most adorable qualities of purity and self-sacrificing goodness, and to those qualities he has been true. Whenever woman has been degraded, social life waned to barbarism and ruin. Six thousand years of history proves unmistakably the fact that the safety, happiness and prosperity of mankind are inseparably linked to the proper and highest relationship of man and woman.

Of course, there are many marriages that are anything but happy. But they are so few, compared with the millions of blessed unions, that they need no particular attention. Much might be said with profit upon the matter of selecting a wife. It is this question of selection that causes so much perplexity to many young men. They must do that themselves; no person can help them only in a general way. There are a *few* women with whom any man might unite and be comparatively happy in that union. But we still believe there is only the one with whom we shall find that superlative felicity. The idea of a fore-ordination of unions is decidedly pleasing to those of romantic tendency; and, alluring as it may be to the sentimentally inclined, we know of no assurance from any authentic source that is to be relied upon. If it were true, as poetically suggested in our heading, that God, in the beginning, created "double every soul," and then separated the two equal parts and imposed upon them the task in their earth-life of finding each other, to us the affair seems to have become woefully mixed. Some of those "half" souls remain separate from their other half altogether, while others get, in addition to their proper half, two, three, four, or a dozen or more halves which belong each to the same number of other halves, and so-on. There is and has always been such a mixing up in these affairs that the conclusion is forced that the prerogative of selection is given to the parties concerned.

We have talked with young men, and for that matter young women, too, who have candidly confessed that in the selection of a life-mate they found themselves altogether bewildered. Some of them have gone so far as to say that they had done all in their power, and if they should not succeed, the responsibility was with the Lord, for they had submitted to him their cause. And in doing



this, they have perhaps surrendered to a very great degree their individual responsibility in the matter. We do not think this is altogether consistent. This life is a great school of individualism. We were not in reality God-like until the gift of free agency was bestowed upon us. And that this power of volition might be developed in us, we were sent to the earth where it could be exercised and developed. That it might be so exercised, the past and future are hidden from our view, and faith, the nucleus of individuality, becomes our reliance. Hence, the responsibility for our own acts. Our destiny is thus placed in our own hands; and, if in every act, from the cradle to the grave, we bear the responsibility of our acts, in this one of selecting a wife, it must be said to the young man above described, the burden of the initiative is upon you, and while it is proper to ask God for guidance, he will not do the selecting for you. He may direct and guide as your faith may deserve, but it is for you to take the initiative.

A few suggestions to the young men who have the task of selecting a wife before them: A few lines are recalled from a somewhat old-fashioned book. They run something like this:

The man that weds a loving wife,  
What'er betide him in this life,  
Can bear up under all;  
But he that weds an evil mate,  
No good can come within his gate,  
His cup is filled with gall.

The first requisite to a wife, for our young men, is that she be a true Latter-day Saint. Not only a meeting-goer, or member of the choir, or a Sunday school teacher, but independent of all outward performances, a genuine Latter-day Saint, with all that that term implies—and that name implies a very great deal. Do the principles of the gospel have a real place in her life, in fact, first place? If so, young man, you have splendid promises of success in uniting yourself with such a woman. Other things, however must be taken into account when out on such an undertaking. The real strength of a young woman's religious life will be manifest in her daily demeanor, the sweetness of her deportment, the kind of language she uses, and the expressions which are characteristic of her.

Her personal character will invariably be seen in her manner of dress and general appearance. Don't be misled by the style and looks of a girl; and, at the same time, don't overlook those features. Is she modest or vain, envious or affected? Take these things into account, for they are sure to be the factors of either happiness or misery in nearly every case. Look as far as you can into the home-life of the young lady upon whom you are centering your affections. Does she manifest a kindly regard for the members of her now family, and is she true to the domestic duties of her own home? These are the surest tests of the character of a young woman, and the evidence they afford is immeasurably stronger than that which is seen in the parlor, or halls of social pleasure. We caution young men against the girl who for invalid reasons conceals from him her home-life. Such a young lady is almost invariably concealing from him her *real* life.

Of course, it goes without saying, that every virtuous young man must demand absolute purity in the woman he makes his wife. There is no assurance of happiness and prosperity in the matrimonial relationship outside of virtue and integrity. Beauty is a very miserable substitute for these qualities. Personal charm and fascinating manners may enthrall man's heart, for a time, but purity and innocent fidelity are the only qualities that can retain his love eternally.

Virtue, thou loveliest of all lovely things,  
From modesty apart no more is fair;  
And when the graceful veil she flings  
(Like ether opened to the intrusive air,)  
Loses her sweetest charms and stands a cipher there.

In the world there is a sort of mad intolerance on the part of men who demand of women angelic purity, but give nothing short of debauchery in return. And the unhappy phase of the situation is that women *per force*, have become somewhat reconciled to that gross injustice, which, to our mind, is the crying sin of the age, and the highest crime against woman. Such a condition is the greatest menace to social and national life. It cannot be tolerated among our people. Young men, if you are pure, you can justly demand purity in woman, and it will be forthcoming. But in

your demands, be sure you give as much as you require. We believe pure men are found in fewer numbers than pure women, the world over. No impure man is safe and honest in concealing from a woman that which he really is. Let your life be open to her, young man, for some day she will read every word of your career, and things you would have blotted out of your heart will not escape her eyes. True love is always forgiving and forbearing, but the poisonous sting of deception and infidelity mortally wounds pure women.

The association of young men and young women should always be candid and honorable. They should strive to be natural and understand each other. More trouble comes into their poor young hearts because of the lack of these principles than perhaps anything else. Fickleness and flirting are only found in superficial and vain people. Some young men greatly impair their opportunities in matrimony by being gad-flies of instability. What a woman admires in a man is manliness. When he is a certain given quantity and that quantity is good character, he immediately commands respect. Sensible girls don't marry men they cannot respect. Women have much keener insight into human nature than men, as a rule. And when these gad-fly-men pay them their passing attentions, women permit it and invariably put the right estimate on those attentions. Such men are constantly *used* by women, for really most women have a use for men in some way or other. But when those men who have been *used* by women as social caddies feel that it is time to be serious, their troubles begin. They find they have made themselves altogether too cheap, and it is pretty hard to find a purchaser. This is the retribution of flirting. No woman, and by no means a flirt, cares for a fickle man. The true woman wants a true lover, and one that will remain so through all their married life. She will be satisfied with no other.

For ill does he deserve a lover's name  
Whose pale, weak flame  
Its heat cannot retain:  
In spite of absence, hatred and disdain,  
But does at once, like paper set on fire,  
Burn and expire.

Prolonged courtship and extended engagements are not good. If either should be prolonged it should be the former. For in that case lovers have an opportunity of becoming acquainted, and where an affinity exists between them, there will be a gradual and easy blending of their natures. We think a wedding is not a thing of an evening, not an event of a day, it is the fortuitous coming together of two souls which, through years of affiliation and companionship, blend with each other into a oneness of spirit and purpose.

*Wedding* is not the sounding of a few hackneyed phrases over an altar in the presence of curious guests. It is the harmonious soul-growth which only time and experience can accomplish. Or we may call it *courting*. When each courts the other, there is surely a *wedding* going on. Courting should be early and late—not late at night, young man, but late in life. Not over long before marriage, but always after.

In courting the young ladies, young men, be true gentlemen, and treat them just as you would have your own sisters treated. You cannot be too circumspect in your attitude toward the opposite sex. It is nothing short of depravity and cowardice to trifle with the affections of a young woman. All a girl has in this world is her character (and a man, too, for that matter). Never betray the love and confidence of a woman. If the heart of a young lady goes out to you, even though you may not be in a position to reciprocate her love, regard that experience as a most sacred thing, and, as you value your integrity as a man, protect that woman's feelings. If you are not in earnest, refrain from the intimate association of the young ladies. When you are in earnest, and really mean business, don't be afraid to let it be known to the one you feel is the right one. And if you succeed in your emprise, by reason of your good fortune, don't let a little success awaken in your weaker self a despicable conceit, by reason of which you become a trifler. Remember that it is the force of instinct, together with the life-long education of a girl that leads her to look forward to the day when she will capitulate to a man. Young man, be ready for that surrender, and be true to it when it is made. If you don't desire it to occur, suspend hostilities, and cease the attack. You may have hedged her round about, menaced

her on all sides, and when the noble creature, whose life's climax is to be a surrender, makes the great capitulation, see to it that it is made to a MAN.

As Priscilla saith to John Alden:

For there are moments in life when the heart is so full of emotion,  
That if by chance it be shaken, or into its depth like a pebble  
Drops some careless word, it o'erflows, and its secret,  
Spilt on the ground like the water, can never be gathered together.

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### YOUTH.

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How beautiful is youth,  
With flow'rs strewn by the way.  
Like summer winds and show'rs,  
Where golden sunbeams play.  
Thou, youth, art beautiful,  
When Virtue's diadem  
Rests on thy fair white brow.  
O, youth! thou'rt glorious then.

—LYDIA D. ALDER.

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### GOD'S LOVE.

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Were human love all multiplied,  
By every raindrop of the sky,  
And sent as one grand tribute  
To the Prince of Love on high:  
And then were all of God's great love  
Divided by the stars up there,  
And sent back to His children,  
Then each would get a share  
More precious, of that gift of love,  
Than all the world could send above.

—J. W. BOOTH.

## SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

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### *Friendly Relations with Russia Threatened.*

The diplomatic relations between this country and Russia are growing decidedly interesting, if not a little alarming. After the massacres at Kishineff, a number of leading Jews, representing the great B'nai B'rith society of this country, a most powerful organization, called upon the President of the United States asking that this government send a petition from the leading Jews of this country to the Czar. The petition calls attention to the unhappy condition of the Jews in Russia, the spirit of religious hatred there toward them, reminds the Czar of his proclamation of religious liberty in that country, and requests that he exercise his great power for the protection and greater liberty of the Jews.

The President, at first, so the dispatches inform us, doubted the propriety of forwarding the petition through the government, because of the unfavorable effect it might have in Russia in intensifying the persecution there against the Jews. However, later he concluded that the leading Jews of this country were in a better position to know what the effects would be, and he would, therefore, defer to their wishes and send the petition.

As soon as the decision of the President became known to the Russian government, its representative at Washington, Count Cassini, gave out a note that such an action would be regarded by Russia as one unfriendly to her, and gave our government to understand, in advance, that no such petition would be received by her. Such an announcement to the American people evidently

aroused the authorities at Washington, and on July 1, the State Department issued a statement containing really a charge of unfriendliness on the part of the Russian government towards us on the Manchurian question. This statement by the Department of State virtually informs Russia that her friendship is not over-valued in the United States. It is believed that the paragraph referring to the Manchurian trouble was written by the President himself. It is a most interesting document, and its most interesting paragraph is as follows:

In this connection, it was pointed out by another official, who disclaimed any purpose to speak in his official capacity, however, that it seemed somewhat strange, to say the least, that the Russian Government should choose this particular method of making a statement to the American people, at the very time when, by methods which are certainly the reverse of friendly to the United States, it has sought to make China join in breaking the plighted faith of all the Powers as to the open door in Manchuria, and has endeavored to bar our people from access to the Manchurian trade.

Whatever may be the friendly relations growing out of Russia's act of friendship towards us during the Civil War, when she took sides with us against England, there can be no doubt that Russia's conduct in Manchuria will do much to destroy pre-existing friendships. Russia is endeavoring to force China into a compact by which we shall lose our trade in Manchuria; and the United States will not allow an important door of commerce shut in her face without making a strong protest against it.

The attitude of the Russian government toward the petition may create in this country strong anti-Russian sentiments. Such sentiments would be welcome to England and Japan, two nations that would gladly ally themselves with America in opposing Russian aggressions in China.

#### *Will Colombia Block the Construction of the Panama Canal?*

Word comes from Bogota that it is not at all likely that the Colombian congress, which convened on the twentieth of June, will ratify the treaty made between this country and the executive department of Colombia for the construction and maintenance of the Panama Canal. Elder Joel Ricks, who has recently visited South

America, says that he finds the sentiment there quite universal against ratification. The average South American politician, it is said, is notoriously corrupt, and politics in Colombia is no exception to the rule. Even the Colombia representative in this country, Mr. Concha, had to be removed because he was believed to be holding up the treaty, in order that he might enrich himself personally, and he was therefore recalled.

Panama, at one time an independent state but now a part of Colombia, is said to be very much dissatisfied over the attitude of Colombia in the threatened rejection of the treaty, and it is believed that if the Colombian congress refuses to adopt it, Panama will secede and that a revolution will result at the Isthmus. Besides, the people of Panama would have a very snug income with which to run the government, and to sustain the politicians, if it could get the annual rent which the United States offers to pay Colombia. The United States congress authorized the construction of the Nicaragua canal, in case satisfactory negotiations with Colombia could not be had. The question, therefore, naturally arises, what shall we do in case the congress now assembled at Bogota refuses to ratify the treaty?

Mr. Bunau-Varilla, one of the leading representatives of the French owners of the Panama Canal, and a man of ability, makes the following forecast of the situation:

1. One must admit as a fundamental principle that the only person that may build the Panama Canal now is the United States; and that neither European governments nor private financiers would dare to fight either against the Monroe Doctrine or American Treasury for building Panama Canal, in case Americans return to Nicaragua if Congress does not ratify treaty.

2. It results from this evident principle that failure of ratification only opens two ways:

Either construction of Nicaragua canal and absolute loss for Colombia of the incalculable advantages resulting from construction on her territory of the great artery of universal commerce:

Or, construction of Panama Canal after secession and declaration of independence of the Isthmus of Panama under the protection of the United States as it has happened with Cuba.

3. I hope that your elevated patriotic policy will save your country from the two precipices where would perish either the prosperity or integ-



city of Colombia, and whither would lead the advices of blinded people or of evildoers who wish to reject treaty, or to modify it, which would amount to the same thing.

The executive departments in times past, in South American republics, have taken it upon themselves to proclaim a treaty valid, notwithstanding its rejection by congress, and some of the presidents of these republics have exercised such unlimited power that foreign countries have been compelled to deal exclusively with them. This circumstance may bring another alternative into the question, in case the treaty is not ratified.

There is a very large class of citizens in this country who believe that there should be some remedy for the trifling and treacherous diplomacy which characterizes so many Central and South American states. They think that this country should establish order and security in them, or permit European nations to do so. We have had so little to do with these Spanish-American states that we really know little about them, and care less. Now that our interests are carrying us into South America, we may, perhaps, change somewhat our attitude in regard to the Monroe Doctrine.

### *Dangers in Russia.*

The recent revolution and wholesale assassinations in Servia remind one that Russia, another Slavonic country, is not free from internal agitations and dangers that may also startle the civilized world. The Czar of Russia is generally recognized as a man of humane instincts, and as one actuated by the kindest motives toward his fellow man. He is not an autocrat, he is not austere, and shows no dominating purpose in suppressing the opinions and policies of his fellow man. Yet there are constantly going out ukases, or edicts, from the Czar, that are in strange contrast to his own personal nature. They are undoubtedly his, but he is not really responsible for them. He is surrounded by a class of courtiers, official advisers, who are urging upon him policies that are often really at variance with his own instincts and humane tendencies. The Czar is in some measure as helpless to withstand the despotic influences of those who dominate his mind.

as many of his subjects are to escape the severe consequences of his decrees.

Russia is really a bureaucratic government, a sort of oligarchy, a country dominated by a few who are permitted to exercise power without becoming responsible for its consequences. Against these bureaucrats there is growing up in Russia an intense hatred, and the country is feeling the desperate determination of those who would rid Russia of the tyranny, not of the Czar, but of those who advise him. The Russian tends naturally to anarchy, and the growing discontent, a just discontent, added to a natural tendency, will undoubtedly, before many years, furnish popular and spectacular explosions destructive of the present policies in the dominions of the Czar. Discontent is rapidly spreading throughout Russia, and gives promise of something before many years. So Russia has an abundance of material for a good-sized revolution.

#### *Affairs in Servia.*

On the 24th of June, King Peter reached Belgrade and soon sat upon the throne of Servia. If any one supposed for a moment that the conspirators and the assassins would be punished, he is sure to be disappointed. Those who made Peter king are not likely to consent, for one moment, that he, the king, the recipient of their bounty, should punish them for an act by which they made him king. Some of the leaders were promoted, and all took a leading part in receiving his entry into the country. The ministers of other countries withdrew, except those of Austria and Russia. These two countries are playing for supremacy, and could not afford to have their interests neglected by anything that would displease the Servian people or the Servian king.

#### *A Pacific Fleet.*

The announcement the other day by James J. Hill that he intended to place a Pacific fleet in trade between Puget Sound and the Orient is one of far-reaching importance to the people of Utah. This announcement is made after the completion of the largest freight steamers that now ride the oceans.

The millions in China have heretofore existed almost wholly upon rice. Of late years, there has been a tendency in that

country to use more and more wheat bread. If the Chinese once begin a wheat-bread diet, the demand for our flour in the Orient will be beyond comparison. Of late years, there has been a growing practice among the Chinese bakers to put a coating of wheat-flour dough over the small cakes of rice-flour in order to make these small cakes more attractive to the masses.

An enlarged flour market in the Orient means an outlet for the wheat grown in the neighboring states of Utah. The tendency in Utah, then, will be toward rising prices for wheat. The reasonable certainty of a largely increased market for American wheat in the Orient will increase the profits of wheat in our own state. Wheat is likely, therefore, to be a greater source of wealth to the state than ever before; and the dry farm will be one of the greatest sources of this coming wealth to our state.

The plans of Dr. Widtsoe, of the Agricultural College at Logan, to carry on a series of dry farm experiments, in different sections of the state, should be watched and studied with the greatest interest by our farmers. Indeed, the farmers should not wait until a complete series of experiments have been made demonstrating the value of the dry farm; but they should co-operate at once with the Station Director in carrying on the work of dry farming in other places than those where dry farms have been located by the station. Farmers in various sections of the state might receive valuable encouragement by having their soils tested, and borings made with a view of determining where dry farming may be made profitable.

#### *Shall Miss Stone have Indemnity?*

Miss Stone has written a letter from Ontario, Canada, to Mr. Hay, our Secretary of State, asking that the government of the United States secure from the Turkish government satisfaction for the "terrible outrage and indignity perpetrated on her" by the Bulgarian revolutionists who abducted and held her for ransom last year. The lady missionary does not make any demand for a specific sum; but she maintains that the Turkish government was responsible for her captivity. For the purposes of her ransom, \$66,000 were paid to the captors of Miss Stone for her release. The money thus obtained by the abductors was used by the Macedo-

nian revolutionary committee to buy munitions of war with which these same Bulgarians are now creating disturbances both in Bulgaria and Macedonia.

At the time of the negotiation of this country with the Turkish government for the release of Miss Stone, our department of state reserved the right to make any claim against the Turkish government for compensation which this government might subsequently regard as proper.

It would be rather hard on the Turk if he were compelled to pay the money now used by the Bulgarians to bring about war against Turkey, in the province of Macedonia. Turkey is just now in the position of the big boy snarled at and tormented by a street urchin protected by onlookers who say to the big boy, "It is really too bad that you should be so shamefully tormented, but really we cannot permit you to correct this impudent urchin who richly deserves punishment, because he is a Christian, and you are not; besides, we don't like you."

Turkey certainly has her faults, and they may be grievous enough, but there can be in them no satisfactory justification for the way the Bulgarians have been conducting themselves the past few years. Certainly the Turks are in no sense more intolerant than the Bulgarians; and law and order in Bulgaria are no improvement upon the conditions of government in Turkey. Surely a Christian nation has no just claims on the Turk for the outrages perpetrated on a Christian lady by a Christian people whom the Turk is not permitted to punish.

#### *Do the Russians Want the Jews?*

The fact that the Russians make it impossible for a Jew who has left the country ever to return is conclusive that the Jew is *persona non grata* in Russia. It is with extreme difficulty that a Jew born and reared in a foreign country can get access to Russia, however prominent he may be in the world's affairs. It is possible, however, for a Jew who has attained a high commercial standing in the world to visit Russia, providing some important convention held there affords an excuse for the Russian government to relax its rules. On the other hand, it is very doubtful if a great Jewish scientist or artist would be permitted to cross its

borders. Tourists who are Christians, or persons traveling through the country, do not as a rule find it difficult to get the signature of a Russian consul to his passport. Here is a specimen blank which must be filled out in order that a Russian consul may determine whether a person is entitled to enter Russia:

APPLICATION FOR VISA OF FOREIGN PASSPORT FOR RUSSIA.

Given name——family name——where born——religion——business or tourist——have you ever been a citizen or subject of any other country?——signature of applicant.

The Russian law in its broadest sense declares that no Jew shall under any circumstance be permitted to enter Russia.

*California's New Fuel.*

California has long been handicapped because of the absence of coal in that state. Its great railway systems have found the expense of furnishing power for their engines very heavy; indeed, motor power in California is expensive whether for driving or stationary ones. The recent discovery of the great oil wells, in that region, is so cheapening the motor power as to add great wealth to the state. California is at present burning something like twenty million barrels of oil a year, in driving its stationary engines, and, indeed, oil is displacing, not alone in California, but also in the Hawaiian Islands, the coal that was formerly used in manufacturing. The total output of oil in 1876 was only twelve thousand barrels; in 1893, it was four hundred and seventy thousand barrels; in 1900, it ran up to four million three hundred and twenty-nine thousand barrels; and last year, its increase made it thirteen million six hundred and ninety-two thousand barrels. Production in crude oil in California is greatly in excess of that in Texas. What seems to be most encouraging in California is the permanency of the flow, while in Texas there is a noticeable decrease.

## POPE LEO XIII.

BY THE RT. REV. LAWRENCE SCANLAN, D.D., BISHOP OF THE CATHOLIC  
DIOCESE OF UTAH, SALT LAKE CITY.

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Leo XIII, after occupying the chair of Peter for twenty-five years, has passed for his reward. As head of the greatest religious organization on earth, he has stood before the world as a man of rare gifts and acquirements. He has enjoyed the personal esteem of all whom he met, and exerted a personal influence on society, which show him to be one of the master minds of the age. After the death of Pius IX, Cardinal Pecci, who had displayed such exceptional qualities of prudence and wisdom in the delicate and important offices assigned to him by his two predecessors, seemed to be designated by Providence to rule the church of God. Hence his venerable colleagues, sitting in conclave, after thirty-six hours, elected Cardinal Pecci Pope, on February 20, 1878. After his election, he took the name of Leo XIII, and has since been saluted as *Lumen in Cælo*.

As a scholar, churchman, diplomat and statesman, the character of Leo XIII is portrayed in his numerous encyclical letters. Soon after his elevation to the papal throne, December 28, 1878, he wrote his famous encyclical on Socialism which he regarded as the enemy of human governments, as well as of the church of God. He showed clearly that Catholic doctrine was the most efficacious remedy to subvert the false theories of Nihilism, Socialism and Anarchism. In the false philosophical teaching of the age, he detected a menace to religion and society, and solicitous for the welfare of both, he wrote his encyclical *Eterni Patris*, August 4, 1879. In this he made a strong appeal for the restoration of the philosophy of St. Thomas.

Seeing the perils arising from divorce, and as wedlock formed the basis of Christian society, he wrote on Christian marriage an encyclical entitled *Arcanum*, February 10, 1880. It showed the origin of power and authority. Hostility to this power, as emanating from secret and oath-bound societies, received careful attention. In his encyclical *Immortali Dei*, issued November 1, 1885, he showed the advantages and necessity of a Christian constitution for government. Other letters of great importance, showing rare ability and a broad and comprehensive mind, were written by his Holiness during his pontificate. His poetry, which has been translated into many languages, has been wide-spread, and has added some beautiful gems of thought to the current literature of the day.

With a vigilant eye, he watched every movement that affected the church throughout the entire world. Religious quarrels he neither sought nor courted. Hence his great success in effecting reconciliation and restoring peace to the church in European countries that were hostile to the Catholic religion when he ascended the chair of Peter. His encyclical against Socialism affected the Czar of Russia, whose life was daily threatened by the Nihilists. He simply asked for Catholics the practical enjoyment of their equal rights and freedom of conscience, which the Russian government denied them. Some concessions regarding the exercise of religious worship were granted, in 1883. His successful efforts in the Congress of Berlin, in obtaining liberty for the Catholic church in the East, encouraged Leo XIII to make overtures to Bismarck for the religious pacification of Germany. Bismarck, embittered by religious hatred, considered it a part of his mission to oppress and enslave the church. Finally, after many years' struggle and difficult negotiations, the German chancellor yielded to Leo's benign influence, in 1887. His diplomacy, crowned with success, led to the amicable meeting between his Holiness and the new Emperor William, in the Vatican.

Afterwards, when chosen as umpire between Germany and Spain, in their controversy over the Carolines, his decision gave mutual satisfaction. England, ever slow to yield to Catholic rights, was partial to Leo's policy. She admired his statesmanship, and had, at one time, entered into semi-official negotiations with a view of establishing diplomatic relations between the Vati-

can and St. James. The anti-Catholic spirit displayed in France and Belgium would, at other times, cause a rupture; but Leo's patience, tenderness, and good will, placated the enemy.

In all his relations with governments, he has been pre-eminently successful. This was made manifest when he celebrated his sacerdotal jubilee in 1888. All nations paid their tribute of respect and love. Magnificent gifts, works of art, pontifical ornaments, and richly-jeweled sacred vessels, were laid at his feet by princes, kings, and emperors. No Pope, since the Reformation, has wielded such extraordinary influence, even over non-Catholics, as Leo XIII did. For more than a quarter of a century he has filled a large space in the public mind, and he secured for the church peace and public recognition, even in non-Catholic countries, which she had not enjoyed for three hundred and fifty years before.

In his encyclicals, he has bequeathed to the world valuable documents, which testify to his varied and extensive erudition. His presentation of Catholic truths, though old, is in a style of freshness and beauty, which makes them interesting. They will always be read with interest, because they are adapted to all times and circumstances. In his private life, he was a man of noble sentiments, rare purity of heart, whose sole ambition was the uplifting of humanity, and the uniting of all by the golden chain of charity. The world is better for his having lived, written, and ruled the church of God, and his name will live forever in the grateful remembrance not only of Catholics, but of all who regard the welfare of mankind in this world and the next.

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[EDITOR'S NOTE.—Joachim Vincent Raphael Lodovico Pecci, afterward Pope Leo XIII, was born March 2, 1810, at Carpineto. He was educated at the Jesuit college at Viterbo, in 1818-25, and in the latter year entered the Colegio Romana, and two years thereafter the Gregorian University. In 1832, he entered the College of Noble Ecclesiastics, and rose from one office to another till, in 1854, he was made a Cardinal. He died in Rome, July 20, 1903, at 4:04 p. m.]



## EDITOR'S TABLE.

### CARDS AS AN EVIL.

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I have been grieved with the knowledge that persistent card-playing is gaining an alarming foothold among the people. The Saints have been often warned against the evil in the past. President George Q. Cannon has spoken strongly and written clearly against this immoral habit; and President Snow, also with voice and pen, has set the seal of his condemnation upon it. I wish, too, to declare against card-playing with all the force and influence at my command, and to place myself on record as being opposed to it in any and all forms and under any and all conditions. I warn the Saints, and especially the young people, that it is a dangerous practice, and urge all to leave it alone, repent of the evil, and turn to profitable and healthful pastimes and recreations.

It is no uncommon thing for women, young and middle-aged, to spend whole afternoons, and many of them, and evenings as well, in playing cards, thus wasting hours and days of precious time in this useless and unprofitable way. Yet those same people when approached, declare they have no time to spend as teachers in the Sabbath schools, and no time to attend either Sunday schools or meetings. Their church duties are neglected for lack of time, yet they spend hours, day after day, at cards. They have thereby encouraged and become possessed of a spirit of indolence, and their minds are filled with the vile drunkenness, hallucination, charm and fascination, that take possession of the habitual card-player to the exclusion of all spiritual and religious feeling. Such a spirit detracts from all sacred thought and sentiment. These players at length do not quite know whether they are Jews, Gentiles, or Saints, and they do not care a fig.

While a simple game of cards in itself may be harmless, it is a fact that by immoderate repetition it ends in an infatuation for chance schemes, in habits of excess, in waste of precious time, in a dulling and stupor of the mind, and in the complete destruction of religious feeling. These are serious results, evils that

should and must be avoided by the Latter-day Saints. Then again, there is the grave danger, that lurks in persistent card playing, which begets the spirit of gambling, of speculation, and that awakens the dangerous desire to get something for nothing.

I have in mind a man whose life is now ruined, who was wrecked by cards. The habit began innocently, too—it started from a simple game persistently repeated, just to see who could win. But the interest soon waned, and it was found necessary to stimulate it with a little glass of beer; then beer was too weak. Wine was next; and you know the old Hebrew saying: “When Satan cannot come himself, he sends wine as a messenger.” But it became compulsory to go still further, and at last to keep up the interest with whiskey. Then the stimulus for the game was not strong enough in his own home, and he went out for the needed excitement. A drunkard, a gambler, a man without means or property, an outcast, a culprit picked up from the gutter by the police—is the remainder of the story. His poor wife died, and he was punished for a strong suspicion of misconduct with his own children. It all began from the innocent game of cards!

Behold the instances that are common where women leave their children uncared for to go off to play cards; of men spending their earnings at the gaming table—behold the spirit of gambling, chance, of wanting something for nothing, and the dodging of honest work, and the waiting for luck and lottery to bring easy returns! This spirit is encouraged by, if not born of, card-playing, and the mania to gamble leads to ruin, poverty, spiritual death and destruction. It is wrong for Latter-day Saints to encourage it, or to unduly indulge in any game that fosters it. Let us cry it down; and, as we value our own salvation and the good of our children, let us leave persistent card-playing alone. It is wrong and dangerous for the Latter-day Saints, and would better be entirely abolished, both in family, public, semi-public and private gatherings.

But you say, we must have recreation; what shall we do? Turn to domestic enterprises, and to the gaining of useful knowledge of the gospel. Let the love of reading good and useful books be implanted in the hearts of the young, and let them be trained to take pleasure and recreation in history, travel, biography

and classic story. Then there are innocent games, music, songs, and literary recreation. What would you think of the man who would argue for whiskey and beer, as a common beverage because it is necessary for people to drink! He is perhaps little worse than the man who would place cards in the hands of my children—whereby they would foster the spirit of chance and gambling leading down to destruction,—because they must have recreation. I would call the first a vicious enemy, and refer him to water to drink; and the latter, an evil spirit in the guise of innocence, and refer him to recreation containing no germs of spiritual disease leading to the devil!

Let our evenings be devoted to innocent amusements in the home, and let all chance games be banished from our families, and only recreation indulged in that is free from gambling and the gambling spirit. And let excessive card-playing, and the person who strolls about among neighbors at all hours of the night and day encouraging the evil, be put far from us. Just as sure as we encourage this evil, it will bring other grievous troubles in its wake, and those who indulge excessively will lose the spirit of the gospel, and go to temporal and spiritual ruin.

Young people in their recreations should strive to form a love for that which will not be injurious. It is not true that only that recreation can be enjoyed that is detrimental to the body and spirit. We should train ourselves to find pleasure in that which invigorates, not stupifies and destroys the body; that which leads upward and not down; that which brightens, not dulls and stuns the intellect; that which elevates and exalts the spirit, not that clogs and depresses it. So shall we please the Lord, enhance our own enjoyment, and save ourselves and our children from impending sins, at the root of which, like an evil genius, lurks the spirit of cards and gaming.

JOSEPH F. SMITH.

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#### AROUND THE EARTH IN NINE AND ONE-HALF MINUTES.

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From a compilation in the *Chicago Tribune* it appears that in two hundred cities, fifty-two people were killed and 3665 injured in 4th of July celebrations. If the whole country were covered,

it is safe to say that one hundred were killed, ten thousand injured, and a million dollars of property destroyed by fire from the result of firecrackers and fireworks.

But the 4th this year, as on the first and many other succeeding anniversaries of the day, was also noted for other and better things. Among them was the completion of the Pacific cable, so that the first message was sent on the night of the 4th, 10:50 o'clock, from Oyster Bay, by President Roosevelt to Gov. Taft of Manila. It read:

I open the American Pacific cable with greeting to you and the people of the Philippines.

THEODORE ROOSEVELT.

In twenty minutes Governor Taft's reply was received, it being a plea for the reduction of the tariff on Philippine products. The President then sent westward around the world a message of congratulation to Clarence H. Mackay, of the Commercial Pacific Cable Co., who was sitting by his side. This message made the circuit of the world in twelve minutes going via San Francisco, Honolulu, Manila, Hong Kong, Singapore, Bombay, Suez, Malta, Gibraltar, Lisbon, the Azores, Canso, and New York. Mr. Mackay's reply was sent eastward over the same route returning in nine and one-half minutes. Several other messages were transmitted from Americans to Manila, and from the far East to America in reply. The United States is thus in immediate communication with the Philippines, by an American cable, and becomes free from the exactions that foreign companies have made, and which have been a great expense to the war department. It is only regretable that it is not a government cable, but the Commercial Cable Company deserve the unstinted congratulations of the American people for its achievement in providing facilities not only for them to communicate quickly with Manila, but to girdle the earth in nine and one-half minutes.

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#### THE GOSPEL SPIRIT SHOULD DOMINATE.

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The labor controversy has recently been uppermost among the questions in the industrial world. The difficulty between the builders and the employees has caused a suspension of work for two months on buildings in New York alone, representing, it is

said, an investment of ninety million dollars, and deprived one hundred and twenty-five thousand men of their wages for that period, aggregating some twenty-five million dollars. Arbitration now appears to have been adopted in that city and others, and the trouble is in a fair way to be solved, at least for a time. It has been brought about by the organization of over one thousand unions on the part of the employers, which have come in contact with the labor unions, and the two have arrived at amicable terms. The result of the conference, as reported, is the elimination of the walking delegate, and the abolishment of the sympathetic strike. It is to be hoped that a method at length has been discovered whereby an employer who is willing to pay a fair wage to his men may be protected from labor wars for which he is not to blame; and at the same time that will provide work for organized labor under the best possible conditions.

There is no doubt that strikes, as generally conducted, have been of little benefit except to the so-called walking delegate, and to the transient organizer, officer and collector of dues. What labor wants is good wages and industrial activity, but a strike is the worst possible enemy to labor, because it stops activity. Arbitration direct by the interested parties would appear to be the right course, and this can never be established under the old system of sympathetic strikes and walking delegates. There must be a greater grievance than some disgruntled workman with a petty or perhaps vindictive complaint against his employer, at the bottom of a strike. The good sense of capital and labor face to face are best prepared to say what a cause for grievance, on either side, may be. Labor combinations founded on any other basis than that of justice and good sense, with a view to the best interests of both capital and labor, are built upon wrong principles, and will fail, even as unjust combinations of capital against labor should and must be brought to naught.

We have had some labor troubles at home, and that without just cause. Young men who are members of the Church who have work, should carefully consider their positions before they act, and there is no excuse for them to be led into wrong and hurtful actions by men who are transients in our midst; men who come among them for no other purpose than to better themselves at

the serious expense of both capital and labor. If we are to have labor organizations among us, and there is no good reason why our young men might not be so organized, they should be formed on a sensible basis, and officered by men who have their families and all their interests around them. The spirit of good-will and brotherhood, such as we have in the gospel of Christ, should characterize their conduct and organizations. For be it known, the religious note is and should remain the dominant note of our character and of all our actions.

In many of the strikes that have affected our cities, the cause of the trouble has invariable been the transient, uninterested individual who has caused the agitation; our boys have thoughtlessly joined, and the end has nearly always been that they have been the sufferers. There is no good reason why the young men in our community should permit themselves to be dominated by outside influences, and especially when these tend to their detriment financially.

It seems reasonable that men who are on the ground, and whose whole interest is centered in their homes, and in the industrial development of their surroundings, should know better what is good for them than strangers who are often without interest in the community.

Nearly all our labor troubles, certainly the most serious ones, in Utah, have been brought about by men who were not interested here. They have created the dissatisfaction, then vanished, and left our local people to bear the burdens of the strike. A recent strike, in a prominent public utility institution in this city, fully exemplifies this thought, and illustrates the folly of being led by men whose interests are foreign and selfish. In a railroad strike some years ago, many of our citizens were thrown out of employment, and remained so for years through no fault of theirs, except it was that they did not have courage enough to follow their own inclinations and their own best judgment of right and wrong. In this country no combination which seeks to deprive men of their liberties can long flourish, and if the labor unions are to do a mission of good for the workmen, all tendency to restrict the liberties and rights of either their fellow-workmen or of the employer must be eliminated

from their program of proceedings. Our brethren should not join in any scheme to commit wrong; they should do their own thinking, and refuse to be parties to any action that is contrary to justice and liberty and the spirit of the gospel. Can they do this, and remain members of labor unions that are dominated and controlled by men who have a contrary spirit? Where men are in the majority, why should they not control instead of being controlled? especially when their control would be in the spirit of the gospel, which is justice and good will to all?

While there is no reason why workmen should not join together for their own mutual protection and benefit, there is every reason why in so doing they should regard the rights of their fellows, be jealous of the protection of property, and eliminate from their methods of warfare, boycotts, sympathetic strikes, and the walking delegate.

JOSEPH F. SMITH.

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## QUESTIONS AND ANSWERS.

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### *The Church Before Christ.*

Was the Church ever established before the days of Christ, if so, in what way and form?

The Church was not established until Christ came to the earth. He was its founder and cornerstone. Moses held the keys of the Melchizedek priesthood, but they were taken from the earth with him, because of the unworthiness of the Israelites (Psalm 81: 11, 12). God had his people upon the earth from the beginning, and the old Testament and Pearl of Great Price give as much as is known of his hand-dealings with them. Good men were chosen to lead Israel, and these doubtless held the priesthood, and perhaps understood the gospel to some extent, and practiced some of its ordinances; but there is no historic or revealed account of the Church of Christ having been founded prior to his coming to the earth, with the exception named in Mosiah, 15th chapter. The keys of the priesthood necessary to the organization of the

Church were not held in their fulness by anyone between Moses and Messiah (see ERA, vol. 6, February, p. 311, 312).

*Baptism and the Telestial Kingdom or Glory.*

Can anyone ever get into the telestial kingdom, or glory, without baptism, or into any part of the three kingdoms?

The questioner should read carefully the 76th section of the Doctrine and Covenants.

It is there made plain that the inhabitants of the celestial glory are those who receive the gospel, and hence are baptized into the Church, and prove faithful in this world. They are the Church of the First-born, the holiest of all, priests and kings and even gods and the sons of God, receiving the Father's fulness and glory.

They who are of the terrestrial glory are such as die without law, and also the spirits of men kept in prison, whom the Son visited and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. Belief in the Christ and in his gospel will release them when the vicarious ordinances of the gospel are performed for them, including baptism. Their glory differs from that of the Church of the First-born in that they receive of the Father's glory, but not of his fulness; they receive of the presence of the Son, but not of the fulness of the Father.

But they of the telestial glory are such as receive not the gospel (and hence, we may infer, not baptism), neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. They are innumerable as the stars in heaven or the sands upon the seashore. They will not be gathered with the Saints to be caught up unto the Church of the First-born. They will suffer the wrath of God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and perfected his work. Then shall all these bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever; and they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions of the telestial kingdom or glory. They shall be servants of the Most High, but where God and Christ dwell, they cannot come, worlds without end.



## NOTES.

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Success treads on the heels of every right effort.—SAMUEL SMILES.

Life becomes fuller and fuller, richer and richer, more and more sensitive and responsive to an ever-widening environment, as we rise in the chain of being.—HENRY DRUMMOND.

Life comes in large, generous measure to the even-minded and happy-hearted who greet each new day with a smile of expectancy, hopeful, trusting, exulting in the good it brings. To those others,—well, the long faces tell the story.

A squall caught a party of tourists on a lake in Scotland, and threatened to capsize their boat. When it seemed that the crisis had really come, the largest and strongest man in the party, in a state of intense fear, said, "Let us pray." "No, no, my man!" shouted the bluff old boatman, "*let the little man pray. You take an oar.*"

There are some things that do not get worn out by being rubbed; they only get brighter; the gospel is one of these things. Its power is in it, and a wide awake man can always find it. It will never become stale to the human taste until the human soul changes its constitutional make-up, and becomes something entirely different from its present self.—SHELDON.

The *Sun's* advice to you, boy, would be, to pick some trade that you think you are fitted for, put on some old clothes, and tell them that you want to begin at the bottom and learn it clear to the top, and then don't you ever miss a note or shirk anything, and when you are graduated you are in a position to teach others. There is no trade that you can learn that will let you remain at the top and keep clean and make you easy except that of inheriting a fortune; but that trade is already overrun and there are few openings. Learn something, and learn it well, and when you are at the head of a business, with gray in your hair, you can enjoy thinking of the days you were dirty and disgusted.—*Peck's Sun*.

## IN LIGHTER MOOD.

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A man recently said that he had an office boy who was slow but sure, and explained that he was slow to learn and sure to forget.

In a school for colored children there was a little boy who would persist in saying "have went."

The teacher kept him in one night and said:

"Now, while I am out of the room you may write 'have gone' fifty times."

When the teacher came back he looked at the boy's paper, and there was, "have gone fifty times." On the other side was written, "I have went home."

The Irish rebuke is seldom bitter or priggish, but it generally finds its mark, and one which the London *Star* records is not an exception.

A snobbish Young Englishman, accompanied by a small dog, recently got into a street-car and sat down opposite an Irishman. The latter was immediately attracted by the animal, and after some advances, which were haughtily received by the master, asked outright what kind of a dog it was.

"It is a cross between an ape and an Irishman," was the loud-voiced reply.

"Faith, thin, we're both related to th' baste," retorted the Irishman, cheerfully.

From Burnley, England, comes to the column a story of a young married woman, whose husband brought her wealth without giving her either position or social distinction. But she was persistent, and started out in a coach to make calls on her new neighbors.

"John," she said to the Lancashire lad she had invested with a footman's livery, "take the cards from my dressing-room and leave one at each house where we stop. I shall not get out of the carriage."

The countryside was well covered within two hours, and she bade him start for home, saying, "Turn into the left road, John, and we'll stop at the Vernons, the Smythe's and the Graham's on our way back."

"Cawn't do it, mum!" protested John. "One of the nob's will 'ave to be left hout. Hi've honly the hace of spades and the ten of cubs left, mum!"

## OUR WORK.

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### MANUALS FOR 1903-4.

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Arrangements have been completed for the publication of Manuals for 1903-4. The senior Manual will have the Book of Mormon for a subject, which will be treated in two Manuals. No. 7, will be somewhat differently arranged from Manuals heretofore, in that the text will be separate from the outlines—the preliminary programs and outlines being placed in the first part of the book, and the text in the latter part. It is expected that the work will be ready in the beginning of September, and officers are requested to make arrangements for early and prompt distribution, so that it may be in the hands of the members by the first meeting in October. The junior Manuals will be ready at the same time, and will treat of early Biblical biographies and stories. The text for Manual No. 7 is written by Elder B. H. Roberts who explains the subject in a preface which is here given in full. The outlines are prepared by the committee, as are also the preliminary programs intended to serve the conjoint associations:

#### PREFACE.

This treatise on the Book of Mormon was begun in England, in 1887, while I was assistant editor of the Latter-day Saints' *Millennial Star*, published at Liverpool. Much of the material now used was then collected, and the general plan of the work here followed was then conceived. While collecting and arranging these materials, however, it occurred to me that this work should be preceded by one on the Prophet Joseph Smith as a witness for God. This idea so grew upon me that the Book of Mormon treatise was laid aside, and that on Joseph Smith was written; but, owing to so much other work that crowded upon me, it was not published until 1895. Meantime this work on the Book of Mormon has been awaiting completion, but not until now—not until the General Board of the Young Men's Improvement Associations deter-

mined that the Book of Mormon be the principal theme of study in the societies for the next two years—did the time seem fully come for the publication of the work here presented.

It will be observed that the title of the work is written, *New Witnesses for God, Volume II.—The Book of Mormon*. This is done for the reason that as soon as the associations have completed the Manual for 1904-5, it is intended that this work and the one already published on Joseph Smith the Prophet, shall be published in two volumes under the general title, "New Witnesses for God, Volume I—Joseph Smith the Prophet; Volume II—The Book of Mormon." To this work is given the title it will bear when published with its companion volume.

While the coming forth of the Book of Mormon is but an incident in God's great work of the last days, and the Book of Mormon itself subordinate to some other facts in God's great work, still the incident of its coming forth and the book itself are facts of such importance that the whole work of God may be said in a manner to stand or fall with them. That is to say, if the origin of the Book of Mormon could be proved to be other than that set forth by Joseph Smith; if the book itself could be proved to be other than it claims to be, viz., an abridged history of the ancient inhabitants of America, a volume of scripture containing a message from God to the people to whom it was written—"to the Lamanites [American Indians], who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and revelation"—if, I say, the Book of Mormon could be proved to be other than this, then the Church of Jesus Christ of Latter-day Saints, and its message and doctrines, which, in some respects, may be said to have arisen out of the Book of Mormon, must fall; for if that book is other than it claims to be; if its origin is other than that ascribed to it by Joseph Smith, then Joseph Smith says that which is untrue; he is self-deceived or wilfully a false prophet of false prophets; and all he taught, and all his claims to inspiration and divine authority, are not only vain but wicked; and all that he did is not only useless, but mischievous beyond human comprehending.

Nor does this statement of the case set forth sufficiently strong the situation. Those who accept the Book of Mormon for what it claims to be, may not so state their case that its security chiefly rests on the inability of its opponents to prove a negative. The affirmative side of the question belongs to us who hold out the Book of Mormon to the world as a revelation from God. The burden of proof rests upon us in every discussion. It is not enough for us to say that if the origin of the Book of Mormon is proved to be other than that set forth

by Joseph Smith; if the book itself be proved to be other than it claims to be, then the ecclesiastical institution known as "Mormonism" must fall. We must do more than this. The security of "Mormonism" rests on quite other grounds; and, from a forensic standpoint, upon much more precarious ground; for not only must the Book of Mormon not be proved to have other origin than that which we set forth, or be other than we say it is, *but we must prove its origin to be what we say it is; and the book itself to be what we proclaim it to be—a revelation from God.*

From these remarks the reader will observe, I trust, that while I refer to the coming forth of the Book of Mormon as an incident, and the book itself as a fact really subordinate to some other facts connected with the great work of God in the last days, I have by no means underrated the importance of the Book of Mormon in its relation to the work of the last days as a whole; and it is to meet the requirements of this situation that I have been anxious to add my contribution to the gradually accumulating literature on this subject, both within and without the Church, both upon the affirmative and the negative side of the question.

My treatise is divided into four parts:

I.—The importance of the Book of Mormon as a witness for God and the Bible.

II.—The discovery of the Book of Mormon and its translation—migrations, lands, intercontinental movements, civilizations, governments, and religions of its peoples.

III.—Evidences of the truth of the Book of Mormon.

IV.—Objections to the Book of Mormon.

Parts I and II are published in this Manual. Parts III and IV are reserved for the Manual of 1904-1905.

It will be seen from the nature of these divisions that Parts I and II are really preparatory only in their nature. The more interesting field of evidence and argument is not entered until Part III is reached. But Parts I and II, if not so intensely interesting as the divisions devoted to argument, they are nevertheless every whit as important. It goes without saying, that the success of an argument greatly, and I may say, fundamentally, depends upon the clearness and completeness of the statement of the matter involved; and it is frequently the case that a proper setting forth of a subject makes its truth self-evident; and all other evidence becomes merely collateral, and all argument becomes of secondary importance. Especially is this the case when setting forth the Book of Mormon for the world's acceptance; in which matter we have the right to expect, and the assurance in the book itself that we shall receive, the co-operation of divine agencies to confirm to the souls

of men the truth of the Nephite record; that as that record was written in the first instance by divine commandment, by the spirit of prophecy and of revelation; and as it was preserved by angelic guardianship, and at last brought forth by revelation, and translated by what men regard as miraculous means, so it is provided in God's providences respecting this volume of scripture, that its truth shall be attested to individuals by the operations of the Holy Spirit upon the human mind. "When ye shall receive these things," says the prophet Moroni, referring to the Book of Mormon, "I would exhort you that ye should ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things."

This must ever be the chief source of evidence for the truth of the Book of Mormon. All other evidence is secondary to this, the primary and infallible. No arrangement of evidence, however skilfully ordered, no argument, however adroitly made, can ever take its place; for this witness of the Holy Spirit to the soul of man for the truth of the Nephite volume of scripture, is God's evidence to the truth; and will ever be the chief reliance of those who accept the Book of Mormon, and expect to see its acceptance extended throughout the world; for, as the heavens are higher than the earth, so must the testimony of God forever stand above and before the testimony of men.

I confess that these reflections have a somewhat saddening effect upon one who undertakes to set forth what he must confess are but the secondary evidences to the truth of the Book of Mormon, and make an argument that he can never regard as of primary importance in the matter of convincing the world of the truth of the work in the interest of which he labors. But I trust these reflections will help my readers to a right apprehension of the importance of Parts I. and II., which are published in this Manual—the importance of a clear and, so far as may be, a complete statement of the incidents connected with the coming forth of the book, and also its contents. To be known, the truth must be stated; and the clearer and more complete the statement is, the better opportunity will the Holy Spirit have for witnessing to the souls of men that the work is true. While desiring to make it clear that our chief reliance for evidence to the truth of the Book of Mormon must ever be the witness of the Holy Spirit, promised by the prophet Moroni to those who will seek to know the truth of the work from that source; and desiring also, as I think is becoming in man, to acknowledge the superiority of God's witness to the truth as compared with any evidence

that man may set forth; I would not have it thought that the evidence and argument presented in Parts III and IV are unimportant, much less unnecessary. Secondary evidences in support of truth, like secondary causes in natural phenomena, may be of first-rate importance, and mighty factors in the achievement of God's purposes. I only desire by these remarks to place the matters to be considered in their right relation.

B. H. ROBERTS.

Salt Lake City, June, 1903.

# EIGHTH ANNUAL CONFERENCE M. I. A.

2 P. M., SATURDAY, MAY 30.

The officers of the Y. M. M. I. A. met in the Barratt Hall.

Hymn, "Guide Us, O Thou Great Jehovah."

Prayer by Elder Richards.

Hymn, "Now Let Us Rejoice in the Day of Salvation."

Roll call, forty-four stakes represented.

Elder Thomas Hull spoke upon the subject of the IMPROVEMENT ERA, reviewing the history of the establishment of the magazine. He said that in the beginning, the rule was adopted of cash in advance, and for the first two years, at least, this rule was quite strictly adhered to. Exceptions were made, however, where officers sent in lists of subscribers without the pay, but guaranteed the pay. Of late, however, a disposition had been shown on the part of a number of the officers to refuse to be responsible for the unpaid subscriptions they sent in. To Vol. 6, there were now nearly 1750 unpaid subscribers, representing \$3500.00. The General Board had decided that it was, in their judgment, time to return to first principles, and have the officers once more loyally assist the ERA. Under the policy originally adopted, a very splendid record had been made by the faithful, loyal efforts of the young men and their officers, and a very splendid magazine had been built up, which was a monument to the faith and energy of the young men of Zion. The Board therefore urge that we return to the methods originally adopted, and make our subscription a pay-in-advance proposition. Elder Hull called attention to the fact that during the first five years of the ERA's existence it had expended in cash for the free ERA sent to all the missionaries, not less than \$12,000, possibly about \$4,000 of which had been collected from friends who had generously donated to assist in sending the magazine free to the elders. Elder Hull mentioned this as an answer

to the complaint, occasionally heard, that the price of the magazine is too high, and he called attention to the fact that \$8.000 would have been a very handsome profit to have made, and which was now, of course, not realized.

A general discussion of the subject followed, in which a very loyal feeling for the ERA was developed and on motion of Francis Kirkham of Alberta West Stake, it was resolved: "That we, as officers, pledge ourselves to support the IMPROVEMENT ERA so that it can be sent free to every missionary; that we return to first principles in conducting our ERA business, namely, pay in advance, and that the officers of the associations, in their respective positions in stake and ward, superintend the work of canvassing and securing subscribers."

It was stated by one of the officers present that a certain bishop in his stake had made the statement to several of the young men that there were many better ways in which they could spend their money than in subscribing for the ERA; and the question was asked what should be done under such circumstances. President Smith replied that it seemed scarcely credible that any bishop would take such a stand. "We are trying to help the bishops and help the young men, and any bishop who would make such an expression is scarcely worthy of his exalted position. If he realized the effort which is being made to help the young men, he would never take such a stand. The superintendent of the stake or the president of the ward association should go direct to such a bishop and learn his views; and, if it was found that he feels as has been reported, he should try to explain to him what we are trying to do to strengthen his hands, and if he cannot and does not see the benefit arising from this work, I should be glad if you would let me know—let the Board know it, and we will take up a labor with him; because I do not think any bishop ought to do such a thing. It is contrary to growth and development. But still we do not want to know it, if you can accomplish the conversion of the bishop without reporting it up to the Board, but if you cannot, then let us know, and we will take up a labor. There can be no doubt as to the correctness of the policy 'pay as we go.' We have to pay the printer, we have to meet the expenses, and these things must be met and paid, and it is as plain as a pike staff that it is only a question of a little time when we will be in an embarrassing position unless we maintain the policy originally adopted. You are the body of men to take this matter in hand.

"As to sending the ERA to the missionaries, if it comes to it, we shall have to go into our own pockets and pay for it. In the beginning of this missionary proposition, some generous men gave large amounts



to the fund. Among them was Brothers A. W. McCune and George Woodward, who each gave \$500."

On motion of Elder Heber C. Jex, it was decided that the stake officers pledge themselves to use their best endeavors to see that all obligations to the ERA and "Manual" be liquidated before the 1st of November, 1903.

Elder B. F. Grant addressed the meeting on the subject of the General Fund, and read the amounts paid by each stake, comparing them with the amount paid in 1902. Elder Grant explained the uses to which the fund was put, and Elder J. Golden Kimball called attention to the fact that if it were not that the members of the Board who travel in the interest of Mutual Improvement receive clergy rates on the railroads, and that the apostles and seventies who are on the Board travel without expense to the Board, it would be impossible to carry on the work which is being done with the amount received from the General Fund.

The "Doxology" was sung, and the benediction pronounced by Elder Hyrum M. Smith.

*(To be continued in September number.)*

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## ARRANGEMENTS FOR CONVENTIONS.

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The circular to officers giving the details of how to conduct the annual conventions of the Y. M. M. I. A. has been prepared by the committee, and approved by the General Board. It will be forwarded, in a few days, to stake officers who are urged to take immediate steps to prepare for the meetings as arranged for at the annual conference. The ERA will print in the September number the dates of the conventions, many of which, for the convenience of the various stakes, have been changed since conference. The young ladies will hold conventions on the same dates as the young men, and there will be one conjoint officers' meeting at each convention. Superintendents should arrange for places of meeting, consult with and invite stake officers, see that all organizations are completed, invite all their class teachers to attend, and assign the topics to competent speakers, all in good time. In class work, there will be a model class in each convention, and special effort must be extended to get the best teaching talent in the stake to conduct the class, so that the work may be of value as an example to all who attend.

## EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

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LOCAL.—*June 1*—The M. I. A. conference held business sessions, and closed with an enjoyable reception and banquet of the General Boards tendered to the officers, at Barratt Hall.....Thomas Judd, St. George, is chosen president of the State Board of Horticulture, and Joseph Hyrum Parry, secretary.....The 102nd anniversary of the birthday of President Brigham Young was fittingly celebrated at Saltair; in the morning the Brigham Young Memorial building of the L. D. S. University was dedicated.....2—Rev. Dr. Paden testifies before the grand jury.....Class day exercises of the University of Utah are held at the Theatre, and commencement exercises of the L. D. S. University at Barratt hall.....Philip Sutherland, only son of Hon. George Sutherland, seventeen years of age, died in Concord, N. H., where he was attending school.....3—Prof. J. H. Newell, of the hydrographic division at Washington, arrives in Utah, and speaks encouragingly of our progress in irrigation matters.....The 34th U. of U. commencement exercises were held in the Salt Lake Theatre.....The U. P. machinist strike, which has lasted for eleven months; was today settled, and the men will return to work in Ogden and other places on the line on Monday, 8th.....4—The cornerstone of the new Presbyterian church was laid on the corner of Brigham and C streets, the building to cost \$100,000.....6—Eunice Holbrook Huntsman, a pioneer of Fillmore, age 64, died; Martha Freshwater, born England, Feb. 13, 1832, died in Provo.....8—Rachel Thompson Atkin, age 68, a pioneer of 1859, died in St. George.....Contract was let to A. L. Hamlin for a new Salt Lake isolation hospital to cost \$7800.....Scott Anderson, a well known Utah citizen, dies in Salt Lake, age 68.....9—Councilman J. J. Thomas' home in Salt Lake, is destroyed by fire.....The executive committee of the National Irrigation Congress chooses Senator W. A. Clark president, and he accepts.....Robert McKee, veteran pioneer, aged 80, the oldest blacksmith in the state, died in Spanish Fork

.....10—Eleven thousand acres of beets are up in Utah county  
 .....11—The Mothers' Congress holds an interesting session in Salt Lake. .... Utah county, with a population of 40,000, the second county in the State, has no criminal case on hand, and only two prisoners in jail.....12—An annual reunion of the priesthood of Weber was held, attended by Presidents Smith, Lund, and others..... The fruit orchards of Utah are reported in fine condition by visiting members of the State Board of Horticulture..... John Patton, the inventor, visits his Utah home, in Manti.....14—A grand celebration was held in Logan by the Scandinavians.....15—A great concert is held in the Tabernacle by Dr. Brown, the noted organist, and Miss Emma Ramsey..... C. W. Nibley is president of a new sugar company to be erected in Cache valley.....16—James Ephraim Daniels, born February 9, 1825, Manchester, England, died in Provo; and Patriarch William E. Brown, in Hoytsville, Summit Co..... 17—President Joseph F. Smith was elected president of the Brigham Young College, Logan..... A notable banquet was tendered Senator W. A. Clark, projector of the San Pedro railway, in Salt Lake .....19—S. T. Whitaker is chosen director-general of the Utah Exhibit at the Louisiana Purchase Exposition.....23—Julia Ives Pack, widow of John Pack, aged 86, died in Kamas. She was a pioneer of 1848..... After nearly 20 years of service, S. H. Babcock severs his connection with the Rio Grande, as general traffic manager.....24—The L. D. S. Relief Society training nurses, numbering 75, graduated from the class of Dr. Margaret C. Roberts..... 27—Work on the enlarged southern Pacific shops begins in Ogden..... The funeral services of John Olsen Kesko, age 85, were held in Ephraim..... There is an epidemic of typhoid at Park City.....28—Bishop O. F. Whitney spoke in the Salt Lake Tabernacle on the lesson of atonement afforded by the martyrdom of Joseph Smith the prophet.....29—State Auditor Tingey decides to pay the district judges the increased salary provided by the last legislature..... General Baldwin officially inspects the Fort Douglass troops.....30—A young man, William Wilson, while trying to rescue a prisoner from Officer J. C. Leaker, was seriously shot by the latter..... Twelve thousand children of the Salt Lake Sunday schools have an outing in Liberty Park.

*July 1.*—For the first six months of 1903, there were 708 marriage licenses and 118 divorce complaints in Salt Lake.....2—The City Council decides to begin work with \$56,000, on the Parley's Canyon reservoir..... Caroline Young Cannon, born Utah, February 1,

1851, widow of President George Q. Cannon, and a member of the Daughters of Utah Pioneers, died in Cannon Ward.....3—There is a decided fall in the temperature. The variation in the past 24 hours being 37 degrees.....4—The day was perfect and large crowds celebrated at all the resorts of the State.....5—Elder B. H. Roberts in a special meeting in the Assembly Hall addresses a large assembly of tourists on "Mormonism".....6—The contractors order a lockout on all buildings, and building operations as a result are stopped on many contracts. The cause is numerous strikes, especially of hod carriers.....7—At midnight, this evening, the Short Line transferred its roads south of Murray and west of Jordan to the San Pedro road.....Mayor Thompson vetoes the Parley's canyon reservoir project.....The first of a new series of ball games between Salt Lake and Helena was played.....8—The first train of the San Pedro road left at 8 a.m. for Tintic over the Leamington cut off via Tooele. The arrow and "Salt Lake Route" will appear on the freight cars and stationery.

DOMESTIC.—*June 1.*—A tornado in Gainsville, Ga., kills over a hundred people.....The supreme court refuses to grant a writ of habeas corpus for Whitaker Wright, the London promoter.....2—President Roosevelt enters Iowa.....Topeka, flooded like Kansas City, where 20,000 are homeless, appeals for outside aid.....3—The President is enthusiastically received in several Illinois cities.....4—The President makes the last speech of his tour at Danville, Ill.....The flood subsides at Topeka, but the Mississippi continues to rise at St. Louis.....The Ohio Republicans endorse President Roosevelt for renomination, and nominate Myron T. Herrick for governor.....5—The President arrives in Washington.....A. W. Machen, of the postal service, is indicted on the charge of accepting bribes.....6—The Mississippi breaks through the Sny levee, below St. Louis, with great loss.....The President orders the postal investigation to be sweeping and thorough.....Eighty lives are lost in a cloudburst at Clifton, S. C.....7—The Mississippi reaches its highest point since 1858, at St. Louis, doing frightful damage.....9—Twenty people are drowned in a cloudburst at Bisbee, Ariz.....East St. Louis is being flooded and thousands flee for their lives.....10—Eleven people drown in the flood, East St. Louis, and two-thirds of the city is submerged.....11—The flood crisis in St. Louis is past.....13—Lipton's boat is sighted off Sandy Hook.....The Northern Securities company is to dissolve.....14—The flood in Kansas City left 23,000 people homeless; appeals are made for aid.....

15—A ten-million dollar type-writer trust is formed.....The Jews appeal to President Roosevelt to have massacres of their people stopped in Russia.....Hundreds of people are drowned by a cloud burst in Heppner, Oregon.....17—Supt. Jas. T. Metcalf, of the postoffice M. O. division is dismissed for indiscretion in awarding a printing contract.....18—Thousands of acres of cotton lands are flooded and thousands made destitute by breaking of a levee in Louisiana.....21—The strike in the Lowel cotton mills is settled.....22—A. W. Machen and others are indicted on the charge of conspiracy to defraud the government. ....23—President Roosevelt orders the prosecution of Ed. F. McSweeney, ex-assistant commissioner of immigration, New York on charge of embezzling official records and papers.....24—Sir Thomas Lipton arrives in New York, and says he will win America's cup.....25—President Roosevelt decides to forward the Czar the petition presented by the B'nai B'rith regarding the treatment of the Jews in Russia.....26—The National colored Immigration and Commercial Association petitions President Roosevelt for a hundred million dollars to deport negroes to Siberia.....28—*Shamrock III* beats *Shamrock I* on every point.....The President arrives at Oyster Bay to spend his vacation.....29—Between 12,000 and 15,000 Christian scientists visit Mrs. Mary Baker Eddy, at Concord, N. H.....Three more indictments for bribery are found against A. W. Machen and the Groff Bros.....30—A fearful coal-mine explosion craves two hundred victims at Hanna, Wyoming.....The Government fiscal year closes with a surplus of \$53,000,000.....Wm. E. Corey will perform the active duties of the U. S. Steel Corporation under Chas. M. Schwab.....The *Reliance* leads *Columbia* and *Constitution* in a second race off Newport.

July 1.—Important Government bureaus are transferred to the department of Commerce and Labor.....2—Booker Washington speaks at Louisville on lynching.....4—First message is sent over the Pacific cable to Manila.....5—Representative Cannon is opposed to currency legislation.

FOREIGN.—June 1.—The rebellion in southern China is spreading.....Negotiations for the thirty-five million dollar Cuban loan are opened in London.....2—Co-op. societies in England protest against Chamberlain's preferential tariff scheme.....3—Ionia Island, Hebrides, is sold to the Carthusian monks expelled from France.....Fire destroys the State pawn-broking establishment, Naples; loss \$2,400,000.....3—There are 150,000 people starving in Kwang-Si province, China, and parents are selling their children for food.....5—Four Bulgarians are convicted of the Salonican dynamite outrages, and are sentenced to death.....The Pope's health is declining.....7—The Czar authorizes the Polish language in Catholic religious instruction in the middle class schools of Poland.....9—The free-trade-protection fight begins in the British House of Commons.....11—King Alexander and Queen Draga of Serbia are assassinated in their palace at Belgrade.....Pope Leo celebrates mass at the feast of Corpus Christi.....12—The U. S. trade with Porto Rico amounts to

over a million dollars a month.....Mexico City is shaken by earthquakes.....15—Prince Peter Karageorgevich is elected King of Servia, and accepts the bloody throne; the people accepted the notification with salvos of cheers, and a hundred guns were fired.....16—The Socialists show nearly 43 per cent gains in the Reichstag elections, Germany.....Mexico pays the Pius fund award.....17—General Rolando with an army of 2000 proclaims himself chief of a revolution against President Castro, Venezuela.....18—Austria and Chile announce that they will be represented at the St. Louis exposition.....19—The British minister at Belgrade, Servia, is instructed to withdraw for a time on arrival of King Peter, and not to recognize the new government.....21—The Vienna *Zeit* declares that Von Plehve, the Russian minister, had prepared and managed the Kishineff massacre.....22—Wos y Gil is elected president of Haiti.....23—The U. S. European squadron arrives at Kiel.....An edict is issued by consent of the Czar restricting the sale of arms and ammunition in Finland.....The Zeigler polar expedition starts from Trondhjem, Norway .....The ministers of Great Britain, Holland and Turkey withdraw from Belgrade .....24—Peter I, Servia's new king, is enthusiastically welcomed in Belgrade.....Kaiser Wilhelm receives Admiral Cotton in Kiel.....25—King Peter takes the oath of office and reviews the army.....U. S. minister Jackson leaves Belgrade.....Emperor William inspects the U. S. battleship *Kearsarge* and commends the officers and men.....26—England and the colonies celebrate King Edward's birthday.....At a dinner to Ambassador Tower, at Kiel, Emperor William expresses sentiments of friendship and esteem for President Roosevelt and the people of the U. S.....29—The Russian minister to China is summoned to a conference of Russian officers on the Manchurian situation.....30—Bulgaria calls out 3000 reserves to prevent atrocities on the Turkish frontier.....King Peter dismisses the Servian Skupschina .....The U. S. squadron sails from Kiel for Portsmouth.

*July 2.*—King Edward congratulates the king of Servia, but diplomatic relations are not resumed.....Cuba signs treaties with the U. S. ceding to the latter two naval stations, and disposing of the government of the Isle of Pines.....3—The Pacific cable is completed at Honolulu.....The Russian foreign office intimates that the Jewish petition will be slighted.....4—The Pope is suffering from pneumonia, and is in a critical condition.....5—The last sacraments are administered to the Pope in the presence of all the cardinals.

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